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THE
NEW-CHURCH REVIEW

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THE EIGHTEENTH AMENDMENT*

BY THE REV. CHARLES HERMAN KUENZLI

THE EIGHTEENTH AMENDMENT is not a subject in which I alone am keenly interested; it is a subject of deepest interest to every one of us, because we want to be informed, and able to choose in freedom the course which seems nearest right to us. It is, as we all know, too large a subject to be dealt with adequately on any one evening or by any one person. The most that can be done is to bring together from personal experience, from observation, and from reading and research, a few facts that seem of interest and of use. That is what I have tried to do in this paper.

It would be possible to deal with the subject of the Eighteenth Amendment in a variety of ways. It could be approached from the religious, the historical, the social, the political, or the statistical side. In an informal discussion such as this, the eclectic method has seemed best to me, in order to cover as much ground as possible in the short time I have.

In one of our recent New-Church publications I find the following:

> The time has come . . . for enlightened church members to repudiate "prohibition," and return to the good old-fashioned

*A paper presented before The New-Church Club of Boston, Mass., Wednesday, October 8, 1930.

preaching of temperance, . . . unless we are bent on creating disrespect for all law. . . . Temperance can do us no harm; but prohibition can, and does.[1]

Examining these sentences carefully, I feel that they are not a fair statement of the case. We have a book which is called "Resist Beginnings",—and it seems to me that this suggestive title is a much clearer presentation of the subject of the Eighteenth Amendment than is the above quotation.

Until I was thirty-five I was an ardent "temperance worker"; that is, I drank moderately, and was firmly opposed to prohibition. My friends and I were among those who claimed to be able to "take it or leave it," but very few of us "left it" permanently. We claimed to be in freedom, but we did not put that claim to the test. As the years went on, we found ourselves less and less inclined to abstain from drinking. Personally, I knew myself to be weakened by the temperate use of alcohol which had been habitual with me for many years. I saw the finer sensibilities of my friends coarsened and their finer feelings deadened. I regretted that some of them were degraded to the plane of the "hopeless drunkard." And I want to testify, right here, that only by the grace and power of God manifested in my external, natural plane of life, through earnest, believing prayer, was I freed from an appetite which had slowly grown in intensity and strength; an appetite which permitted me to be temperate only because I was blessed with a stronger constitution than those of some of my friends who had long passed the period of temperance. I should have fewer regrets today if I had never used alcoholic beverages at all, in any form. I should not have to face the fact that some who looked to me as one worthy of respect were misled through my example.

This is my own experience with reference to the harm "temperance" can do. I must also bear witness to the fact that in those pre-Volstead days there was no more respect

[1] *The Helper*, Vol. 86, No. 8; International Sunday School Lesson for October 26, 1930.

for, or obedience to, law than there is today. There were laws which purported to close the saloons on Sundays, and after certain hours. By so-called private "clubs" formed in every social circle, by back entrances to saloons, by "speak-easies," by bar tenders and other accommodating citizens who sold liquor from their homes, these laws were evaded, exactly as the Eighteenth Amendment is evaded today. People argued that these evasions would instill in the young people a disrespect for all law, exactly as they argue today. There were even those who urged that the remedy for law-breaking was to do away with the law, exactly as there are today. Most of us feel, however, that in this case the remedy would be worse than the disease. It is generally felt that abolishing laws as fast as they are broken—laws against speeding, against theft, against murder, as well as laws against the buying and selling of alcoholic liquors—would not tend toward the stability of the country and the safety of its citizens. In the eighth chapter of Daniel we read of the little horn of the he-goat, which "waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them . . . and it cast down the truth to the ground." In our Church doctrines we are told that the little horn "signifies reasoning that no one can fulfill the Law" (Doctrine of Faith, n. 67).

Laws of prohibition are not evolved from a desire to dominate, but from a very real and self-sacrificing love to the neighbor; a love which is willing to give up certain gratifications of pleasurable appetites which may not seem immediately harmful to one, for the sake of the weaker brother to whom such indulgence *is* immediately harmful. From the very nature of its origin, no human law can be perfect. Nevertheless, laws—human and Divine—are instituted to label the higher and lower tendencies of mankind, so that we may know whether we are choosing good or evil when we act. The Eighteenth Amendment has been singled out for organized criticism and condemnation, while other

laws of a similar nature have been ignored. Opium is smuggled over the border and boot-legged to all classes of society, yet no one has so far organized a crusade to protect our liberty by repealing the laws prohibiting opium. Robert P. Anderson comments interestingly on this when he says:

> Why does the wet press sound so loudly against the prohibition of intoxicating liquor, and yet keep absolutely silent about the prohibition of opium? Both the laws against opium and laws against liquor are positive; both are sumptuary laws; both infringe the personal liberty of people; both deal with poison, habit-forming drugs. Both drugs are recognized as social evils. Why, then, should the press object to the law on prohibition, and accept the other?[2]

Since there are unquestionably mis-representations by those who are ignorant of facts, and who are perhaps too prone to sponsor a wish as "father to the thought," it is my desire to bring together a collection of actual, indisputable, recognizable facts. Too many of the statements made either for or against the Eighteenth Amendment are made without actual knowledge. Too many people arrive at a conclusion with little or no reason for it. A bright young Italian-American boy did that the other day in a Massachusetts Junior High School. His civics class was discussing the Eighteenth Amendment. With enthusiastic sincerity he declared that since the Eighteenth Amendment went into effect there had been more law-breaking, more drinking, more lack of respect for law, than there had ever been before in the United States of America. His teacher asked him how he knew all this to be a fact, and he replied conclusively, "My father told me so!" The teacher risked a personal question. "How long," she asked, "has your father lived in this country?" And even this opponent of prohibition was compelled to join sheepishly in the laugh that followed, when he answered, "Since 1920."

It is my firm conviction that everyone should be informed

[2]Robert P. Anderson, "Opium and Alcohol," *Christian Endeavor World,* June 5, 1930.

regarding the real origin of, and reasons for, the Eighteenth Amendment, so that we may not be deceived into believing that it was a sudden, hysterical project, railroaded through at a time when the intelligent young men of our country were abroad fighting for the abolishment of despotic domination; and so that we may realize that only through long, wearisome centuries of bondage to the evils resulting from both the temperate and intemperate use of alcohol, was the country roused to action. It is my firm conviction that unless we have such information, we are not in freedom, and we are not competent judges of the situation. To demonstrate the necessity of the Eighteenth Amendment, a sketch of the history of the prohibition movement is sufficient.

When did the prohibition movement, which culminated in the Eighteenth Amendment, actually begin? When did this country first see the necessity of empowering the government to enforce laws against alcoholic beverages? What methods of controlling the liquor traffic have been tried, found wanting, and abandoned in favor of abolishing it? Dr. Clarence True Wilson answers these questions in his chapter on "A History of the Prohibition Movement." I have summarized some of the results of his research on this subject. He says:

> There were statutes on the books of practically all colonies intended to lessen the drink evil, to keep alcohol away from the Indians, to insure the sobriety of ministers and of judges . . . The colonial assemblies had enacted laws to prevent servants from loitering, drinking, or idling around public inns . . . The Virginia Colonial Assembly in 1629 passed a law that ministers "shall not give themselves to excess in drinking . . ." In 1676 the same colony provided that justices who got drunk on court days should be fined 500 pounds of tobacco for their first offense, and on the third should forfeit their position; while ministers who became drunk should be fined half of their salary, and on their third offense be stripped of their ministerial rights . . . The drink trade then as now was found in close association with other reprehensible trades. In 1734 Rhode Island sent eighteen vessels to Africa laden with rum in exchange for slaves, and this became a common prac-

tice from New England ports. As early as the middle of the eighteenth century, colonial society became seriously concerned over the problem. In 1734 Georgia prohibited the importation of rum, but this prohibition was overridden by Parliament in 1742 . . . In 1744 the grand jury . . . of which Benjamin Franklin was a member protested in Philadelphia against the enormous increase in public houses, which, it reported, comprised "near a tenth part of the city." . . . In 1810, just two years before the second War for Independence, the per capita consumption of distilled liquor in the United States was four and seven-tenths gallons, and there were 14,191 distilleries in the land. The alcohol content of this per capita liquor consumption amounted to approximately two gallons for every man, woman, and child in the States.[3]

We can see from this that the Nineteenth Century accusation of a Frenchman that we were "a nation of drunkards" was not without foundation. It is no wonder that prominent American statesmen have always been concerned with this problem. Thomas Jefferson took what amounted to a fanatical position in his time, and asserted that the evil of ardent spirits "kills one-third of our citizens, and ruins their families." He urged that whiskey be taxed out of existence; and he was the first man to secure the passage of a national prohibition law—although this first national forerunner of the Eighteenth Amendment applied only to the Indians. Later Alexander Hamilton proposed that the sale of distilled liquors be handicapped; and this was done by the heavy taxation which resulted in the promptly suppressed Whiskey Rebellion in Pennsylvania.

Dr. Benjamin Rush, a signer of the Declaration of Independence, and a prominent physician of his day, is generally conceded to be the father of the anti-alcohol movement in America. He was more conservative than Jefferson; but he made a greater impression on the period, through the publication in 1785 of a pamphlet called "An Inquiry into the Effects of Ardent Spirits upon the Human Body and Mind." This pamplet had wide publicity; and in 1808 Dr. Clark, another prominent physician, who had been deeply impressed

[3] Clarence True Wilson & Deets Pickett, "The Case for Prohibition." New York: Funk and Wagnalls Company. 1924.

with Dr. Rush's teachings, formed the first temperance society in America.

This was, very literally, a "temperance" society, since its members pledged themselves only to refrain from drinking "distilled spirits . . . except by the advice of a physician or in case of actual disease, also except at public dinners." Another "temperance" society of about the same period provided for fining any member who became intoxicated, except "on the fourth of July or some other regularly appointed military muster day." These and other societies of the same sort struggled along until 1826, when they finally became convinced that "temperance," or moderation, in the use of these liquors was impracticable, "for the simple reason that few men ever go to the bar with the intention of getting drunk." In 1826 the American Temperance Society was formed; and their pledge called for total abstinence, but from "ardent spirits" only. In other words, the members of the prohibition movement in 1826 reached the point where the present-day advocates of wine and beer are now. They used the same arguments for solving the liquor problem by permitting and encouraging the use of wine and beer that are used today. The only difference is, that the men and women of that day had no experience in trying out this method to profit from, and knew absolutely nothing about the scientific nature of alcohol and its effects on the human system. Their attitude was a progressive one in 1826. It can hardly be called progressive in 1930. The result of this policy was soon evident. The signers of the 1826 pledge who actually did abstain from distilled liquors drank enough beer and wine to give them the same amount of alcohol, and there was as much drunkenness as ever. Many of them found that beer and wines kept the appetite for alcohol alive, but took longer to satisfy it; and thousands of members broke their pledges, and returned to the more efficient "ardent spirits."

The next step was taken in 1840 when the famous Washingtonian Society was organized "by drunkards, for drunk-

ards," and the first pledge of total abstinence was made and signed. It is interesting to notice that this radical change came about through the efforts of men who knew too well the effects of alcohol on themselves, and who on that account pledged themselves to abstain not only from distilled liquors, but from beer, wine, and cider. These men soon observed that the greatest temptation to break their pledge came from drinking houses, protected by the law, and "maintained by men to whose economic advantage it was for the young to become addicted to alcohol, and for the abstainer to abjure his pledge." Almost immediately it began to be argued openly that it was wrong for the government to foster a traffic which resulted in crime, poverty, waste of public money, and social disorder; and in 1842 the Sons of Temperance pledged their members against making, buying, and selling drinks, as well as against drinking itself.

Briefly, this is the early history of the first part of the temperance movement; which, after trial and failure of temperance, became the Prohibition Movement. The second part of its history begins just before the Civil War, when the first experiments with "prohibition by legislation" began. These are the laws which are referred to when people make the statement that "a number of states tried and rejected prohibition before the Civil War." It might be interesting to review some of these so-called "prohibition laws." In Michigan the law permitted the sale of beer, wine, and cider; in New Hampshire the law forbade the sale, but permitted the manufacture of liquor; in Ohio the state could not license the liquor traffic, but the sale was not prohibited. Other state laws were similar in mildness to these. There was no provision made for enforcing the laws; and the fines for breaking them amounted to an average of perhaps ten dollars. It was no wonder that most of them gave way and were lost sight of during the strenuous days of the Civil War.

After the Civil War came the usual reaction and depression. In addition to this, there was a flood of immigration

from Southern Europe, where there was no antipathy against alcohol. In spite of these discouraging conditions, enough people continued active in the effort to educate against alcohol, to worry the opponents of prohibition; for in 1867 the brewers decided on "political action against the candidates disposed toward the total abstinence cause." This was two years before the National Prohibition Party was organized, in 1869, and seven years before the Women's Christian Temperance Union was organized; so the brewers had the advantage of a "head start" in politics. The Anti-Saloon League was organized in 1893, three years after the brewers had decided to "control both political parties."

In their various ways, these different societies, organized against the use of alcoholic beverages, helped the revival and growth of the Prohibition Movement. The earlier inefficient and useless laws had been cleared away, and new experiments were begun. These experiments proved to be a process of elimination. At various times chairs, screens, tables, music, free lunches, and games were prohibited in saloons, until people were compelled to conclude that it was the alcohol, and not the chairs and music in the saloons, which did the damage. Low license failed to improve conditions; high license increased "speak-easies," and favored the addition of vicious and unsavory money-making features in connection with the saloons. Sunday closing and short hours did not lessen the amount of drinking. Local option was tried; but that immediately opposed one city or one county to a trade that was nationally organized and financed. This, even in the days before our easy automobile transportation, made local option expensive and ineffective.

After every other possible expedient had been tried and had failed, the strong sentiment for State and National Prohibition began to grow. In 1907 only three states—Kansas, North Dakota, and Maine—had prohibition laws; but from that time on the number increased rapidly. There were various reasons for this, chief among which were the scientific temperance instruction in the schools, the alcohol

experiments in German universities, and the increasing complexity of manufacturing, which made "big business" very much concerned with the efficiency of its labor. This was shown in the famous "Rule G" of the American railroads; and similar rules in factories where exact and careful work was necessary. Employees of these firms were the first people to be "prohibited" from drinking; and their employers were firm advocates of that sort of "prohibition," even if they were not willing to give up their own liquor. There are still people who cherish this undemocratic attitude—this love of self; who wish to have the privilege of drinking, while they insist that the chauffeur who drives them be a total abstainer.

From these various angles the opposition to the liquor traffic grew steadily. Twenty-two states had put prohibition laws into effect before the National Prohibition Amendment was submitted to Congress. Ten more followed immediately, which made thirty-two states dry by their own action before Congress submitted the federal amendment for ratification; and a thirty-third state, Kentucky, went dry by state prohibition shortly after the amendment was submitted. After the necessary thirty-six states had ratified the amendment, ten more states followed their action, leaving only Connecticut and Rhode Island who failed to ratify.

This, then, is the way in which the Eighteenth Amendment was "suddenly put over on the people." It seems incredible that thinking people should claim that prohibition was not sufficiently thought over, or was not given enough publicity, or was not submitted to the will of the people, when from 1851, when the first State went dry, it has been a bone of contention in all elections. "No other amendment to the Constitution ever received such thorough publicity and discussion as the Eighteenth Amendment." For almost seventy years it was agitated and argued over as a political policy. For at least twelve years before the Volstead Act, the first thing asked about a candidate for the State Legislature or for Congress was "Is he wet or dry?"

And as a result of this extremely public policy, the drys had a majority in Congress for almost ten years before the Eighteenth Amendment was passed.

Prohibition was not a result of war-time hysteria, and was not "foisted upon the country while the flower of her manhood was fighting overseas." The legislators who decided the question of National Prohibition were chosen before April 6, 1917, when America entered the war; and their stand on prohibition had decided their election.

There has not been wide publicity given to these facts, or to the fact that the Eighteenth Amendment was ratified by a larger number of states, and by a larger percentage of states, than any other amendment to the Constitution. The Constitution itself received the support of only a little over 84 per cent. of the states; the Eighteenth Amendment received the support of over 95 per cent. of the states.

Prohibition was not a sudden thing. The only sudden thing about it was the cessation of activity in the ranks of its exponents after the Eighteenth Amendment was passed. They counted too strongly on the sportsmanship which has heretofore been characteristic of the minority on any question; the American sportsmanship which enabled the Southerners, after the Civil War, to reconstruct their entire economic and social scheme with hardly a fraction of the bitterness and lack of fair play which has been indulged in by the brewers and their friends. The United States Brewers' Association held a convention in Chicago in 1928. There is no record of a convention of Southern slave holders nine years after the slaves were declared free.

The history of the Prohibition Movement, together with the history of the operations of the liquor traffic, demonstrates fully and conclusively that both the moneyed interests involved in the liquor business and the appetite for alcoholic drinks are lawless social developments. For this reason no measures for controlling the liquor traffic and liquor drinking have ever been successful. There is no reasonable or possible alternative to legal prohibition, and

in the end world-wide legal prohibition. Moral and religious prohibition have been ineffective. The drinking of alcoholic beverages is not merely a personal but a social evil. In the social body, an individual cannot do harm to his mind or body without doing harm to others, and to the community. Science testifies to the harm done to the individual, and in this way simply confirms common observation.

Accordingly, before we leave the subject of the history of the Eighteenth Amendment, it may be interesting to recall that the impetus given the Prohibition Movement just before the Civil War was the result of the scientific researches on the subject of alcohol. Before that time, alcohol had been regarded as one of the gifts of God, harmful only in its abuse, but never in its temperate use. With the discovery that alcohol was a narcotic poison, harmful in even the smallest amounts, it became possible to work intelligently toward the end that it be classed with other narcotics, and handled by the special laws necessary for the control of these drugs. Years have been spent in the scientific study of alcohol and its effects. These experiments have resulted, like those of Professor Kraeplin of Heidelberg University, in proving that small doses of alcohol are always harmful and never helpful, even when the scientist conducting the tests wished, as did Professor Kraeplin, to prove that small amounts of alcohol might in some cases be beneficial.

Rose Weston Bull in her book, "What's It All About?" tells simply and exactly in non-technical language what happens to the brain when alcohol is introduced into the system.

> The first drinks go coursing through the blood stream, sending what is called "organic congratulations" through the system, while the nerve centers, which control the blood-supply, flash a message of supposed cheer, commonly called stimulation. But it is not really a message of cheer, according to the vast array of scientific findings; it is a warning . . . that the early stages of "progressive brain paralysis" have begun.
>
> When the alcohol has reached the highest brain level and the first stage of toxic poisoning sets in, the . . . inhibitions cease to

inhibit. Joy, exhilaration, forgetfulness of troubles, talkativeness, lack of reserve—these are the early stages of "the good fellowship of drink," and they are the forerunners of the depression that follows.

The next step . . . is reached when the alcohol arrives at the middle level of the brain where judgment dwells. It becomes more difficult now for the drinker to make a decision . . . he grows maudlin or surly, according to his nature; his tongue thickens; his speech becomes muddled . . . he is forgetful and unreliable . . .

The drinker who in a final frenzy of alcoholic madness commits some crime or atrocity which outrages society, is merely the victim of an extreme case of brain paralysis . . . Scientists say he was drugged "from the top down," and that he was temporarily insane from alcohol . . .

Volumes have been written in defense of moderate drinking. It is the so-called moderate drinker who never becomes the horrible example, but who makes the way hard for the fellow who can't leave it alone; and yet this same moderate drinker is held up as a warning by insurance companies, for he is largely responsible for the appalling number of deaths from Bright's disease and cirrhosis of the liver.

Speaking on this same subject of the nature of alcohol, Dr. William T. Evans, former Health Commissioner of Chicago, says:

Alcohol is a drug, belonging in the same class with opium, with heroin, and with cocaine, and with other drugs of the same character. . . . There is no argument for alcohol that I have not heard put forth as an argument for cocaine and for heroin and for morphine. . . . The difficulties in enforcing the control of the one are the difficulties in enforcing control of the other, and the need for controlling the one is the same as the need for controlling the other.

In regard to the effect of the use of alcohol on the moral sense, Dr. Charles W. Eliot, late president of Harvard University, said:

These two extreme evils, alcoholism and prostitution, are almost always found in close association. Whatever success is gained in dealing with the evil of alcoholism . . . will bear fruit at once in the diminution of sexual vice. It is clear that total abstinence from alcoholic drinks is by far the safest course, . . . because alcohol even in small quantities is liable to diminish self-control under sudden temptation.

In the latter part of his life Dr. Eliot was heard to say that he was at one time in favor of local option; but after close observation of its working, he was finally driven to the position of national prohibition.

To sum up this testimony, the direct physiological effect of alcoholic drinks is to deaden the finer and higher nervous and brain centers first, and progressively to deaden the lower centers. The psychological and moral effect is to deaden the higher sensibilities, the higher intellectual and volitional centers, and to set free the lower. This is obvious, apart from scientific physiological evidence, in any case of gradual intoxication. It follows that the so-called argument for "temperance" has no validity either in physiology or in common experience.

There are available a number of figures on the effects of the Eighteenth Amendment during the last ten years. In dealing with statistics we of course remember that someone has said "Figures never lie, but those who use them often do." Consequently, while there has been an abundance of figures, some of them have been—to say the least—misleading. There is, for instance, the case of the Boston suburb whose figures for arrests during 1909-1919 were compared with those of 1920-1929. It was evident, said the article that gave these figures, that the Eighteenth Amendment had resulted in an increase of drunkenness, non-support, theft, and various other crimes. What the article failed to mention was that during a decade that suburb had changed from a prosperous, almost wealthy, residential section to one of factories and tenements inhabited largely by foreigners. Once that fact was known, the conclusion drawn by the article was not so obvious.

This claim, that conditions are worse since prohibition went into effect even partially, is one that is most frequently made by wet propagandists. Against this claim are listed innumerable statements by banks, building and loan associations, manufacturers, real estate brokers, educators, economists, and charity workers. It would be impossible to

report on a fraction of them in any one paper. A few typical ones can be cited.

The Committee on Alcoholic Liquor Traffic submitted a report to Congress in which the following statements, among others, were proved. Since prohibition, the number of savings accounts in the nation's banks has increased 400 per cent. The saving in human lives due to the decreased death-rate prevailing under prohibition was estimated at almost a million lives during five years, and some insurance companies reported a higher rate of saving than that. The number of holders of stocks and bonds has doubled. The whole real estate market has advanced; slum sections have practically disappeared; the increase in the number of contracts for residential buildings has been record-breaking; assets in Building and Loan Associations increased over two billion dollars from 1919 to 1924. There are fewer paupers in the almshouses of the United States than at any time in the preceding twenty years; and charity organizations have been enabled to take seventy-four million dollars per year from funds formerly used to support cases of drink-caused poverty, and use this in constructive welfare work. In some places jails have been closed. Alcoholic insanity decreased 66 per cent. in the first three prohibition years, compared with the last three wet years. The Committee closed its report by saying: "These results of prohibition, secured with inadequate organization and law enforcement machinery, show what can be expected when the federal and state governments use their full power to enforce."

We might mention that, comparing the figures of 1916 with those of 1928, Boston reported a decrease of 35.8 per cent. in male arrests for intoxication, and a decrease of 72 per cent. in female arrests for intoxication. This is of course borne out by our own observation, when we remember that before the Eighteenth Amendment went into effect the sight of drunken men on almost any thoroughfare or public conveyance was entirely usual. Certainly they are not so evident today. The percentage of motor accidents

has been cut down. In 1915 the motor deaths were 262 for every 100,000 registrations. In 1919, because of War liquor restrictions, this number dropped to 223 for every 100,000. In 1924, a year of national prohibition, it had decreased to 103; and in 1929, after five years of the Baby Volstead Law, it had still further decreased to 75 for every 100,000 registrations. This but confirms the recent statement of Dr. Richard C. Cabot that even a small amount of alcohol breaks in some degree the coordination between brain and muscle. In 1917 the average consumption of alcoholic liquors in the United States was 19.95 gallons per capita—a total of over two billion gallons. At the same rate, the total consumption in 1928 would have been about two billion four hundred million gallons. It is an absurdity to suppose that this quantity of liquor could be illegally manufactured in, or transported into, this country.

Professor Irving Fisher, of Yale University, in his latest article, "Prohibition in Dollars and Cents," sums up a detailed study of figures furnished in a pamphlet by the Association Against the Prohibition Amendment by saying:

> So the economic burden of drink, even if the figures were exactly the same as in 1913, after all allowances for increased population, purchasing power of the dollar and so on, which the Association Against the Prohibition Amendment has omitted, would be immensely greater before prohibition than today. . . .
>
> The vital question is the amount of drinking. It is here that the public is being most deceived. Yet even the statisticians hired by the anti-prohibitionists have not been able to figure out so much drinking as before prohibition. Fortunately we have just had the benefit of an official estimate . . . This means that per capita consumption, which, of course, is the really important figure, has been reduced since prohibition by at least 73 per cent. . . . The task of prohibition enforcement, backed by public sentiment, is to whittle down the remaining 10 per cent. or 20 per cent. of drinking, as compared with the pre-prohibition era, until it is virtually negligible.

In contrast with such figures we have the figures from Canada under the "Government Control" system. The seven provinces having "Government Control," with a

population of ten millions, spend one hundred and sixty millions a year for liquor. The Quebec Liquor Board reported that sales of hard spirits increased 32,275 gallons in one year. The Saskatchewan Liquor Board reported sales increasing 33 per cent. in two years. The Alberta Liquor Board reported 60,000 permits issued the first year, and 144,000 permits issued two years later. The Ontario Liquor Board reported that Ontario is buying liquor at the rate of one million dollars a week. The Saskatchewan Liquor Board reported further that arrests for drunkenness increased 125 per cent. in the first eight months, and that bootlegging increased 111 per cent. in the first year. The British Columbia Liquor Board reported that "as much liquor is sold by bootleggers as is sold by the government stores"; and an official government bulletin reports that the convictions of drunken drivers increased 1300 per cent. from 1921 to 1929. Apparently, then, "Government Control" is not the panacea that many people believe it to be. We are forced to the conclusion that, as some one has said, "Instead of liquor being controlled by the government, the government is being controlled by liquor." This official testimony is merely added familiar evidence that the liquor traffic and the drinking habit are inherently lawless and uncontrollable, and that there is no alternative to prohibition. They are both social diseases, and need to be absolutely expelled from the social body. In view of such considerations, the arguments for "temperance" and for "personal liberty" are irrelevant and groundless. All attempts to control the liquor traffic and the appetite are infringements upon personal liberty, when personal liberty means, Do as you please regardless of consequences to one's self or to others. *All* laws are infringements upon personal liberty in this sense; and the law against the liquor traffic no more so than that against the drug traffic.

How to Live, a monthly journal published by the Life Extension Institute, says:

> That ten years of attempted prohibition affords sufficient time for

complete solution of this problem one way or the other, after thirty thousand years of indulgence, is not a reasonable proposition.

Prohibition is not only a subject of world-wide social and political concern; it is also a matter of deep moral and religious importance. It involves in the last analysis the requirements of the law of love to the Lord and love to the neighbor, the Two Great Commandments. Every man, whether Christian or non-Christian, owes a duty and supreme allegiance to God. The Christian acknowledges this duty, and professes this allegiance. It is a fundamental principle of the philosophy of love that the Lord's love for all mankind is the source of every man's life. It follows that every man receives the Lord's love as the love of others. This makes it obligatory to love the neighbor as one's self. When therefore a man takes a drink of alcoholic liquor, which does harm to both himself and his neighbor (for example, his wife and children), he is violating the first law of the Christian religion, the law of love to the Lord, as well as the second law, the law of love to the neighbor. It is no excuse to say that a glass of light wine does no harm: according to the teaching of experimental physiology, it does harm. And in doing harm to one's self, it does harm to one's neighbor, for it lessens one's efficiency and capacity to serve the neighbor. A man is not an absolute individual; he is a member of the social body, and owes obligations to the social body. As a moral being, a man should pursue his highest good. He is not pursuing his highest good when he indulges in drink which is hurtful; what is injurious to one's self or to others is immoral, when the injury is done deliberately and defiantly. Besides, a man as a rational free agent is responsible for his injurious conduct, whether to himself or to others. Such reflections help us to realize that prohibition is a moral and religious concern of immense importance as well as a personal and social one.

It is historically interesting to note that Emanuel Swedenborg was perhaps the first prohibitionist. As a member of the Swedish House of Lords, he presented memorials to the

Diet on the subject of limiting and controlling the liquor traffic and drinking. In his memorial to the Diet of November 17, 1760, after proposing a measure for regulating the making and buying of whiskey, he says: "that is, if the consumption of whiskey cannot be done away with altogether, which would be more desirable for the country's welfare and morality than all the income which could be realized from so pernicious a drink" (Tafel's Documents Concerning Swedenborg, Doc. 173). He also wrote on the fly-leaf of one of his theological manuscripts: "The immoderate use of spirituous liquors will be the downfall of the Swedish people." This was an advanced view for that time, as advanced as that held later by Thomas Jefferson in this country.

In conclusion, as New-Churchmen we must ask, Are not men responsible for one another to the extent that they should be willing to forego their own desires and their own pleasures if either tend to be in anywise a stumbling block to the neighbor? Surely even the sacrifice of the enjoyment of the flavor and exhilaration which comes from the use of "light wines and beer" is a small thing when we remember the physical, mental, and moral menace alcohol holds for those who use it in *any* quantity. Factories and industries which demand steady nerves, sure hands, and a clear head, demand also total abstinence. To my thought there is nothing in the world today which requires all of these qualities, and requires them continually, more than does the Christian religion, and especially the religion of the New Church. Therefore I feel that the Eighteenth Amendment is a forward step, and I would not dare declare that it is not of the Lord's Divine Providence that it has been made a law of our land, and is therefore to be obeyed.

Charles H. Kuenzli.

ISAIAH'S POSITION IN THE DECLINING ISRAELITISH CHURCH.

By the Rev. Othmar Tobisch.

THE internal historical sense of the Word of the Lord deals with the history of religious life; that is, with its moral and civic manifestations.

Swedenborg sketches the characteristics and cycles of religious thought and practice from the very dawn of humanity.

The childlike simplicity of the most ancient form of knowledge of and communion with God he sees lost in a rational formulation of what God is and does. This period passes into one which, while rescuing the imperishable elements of the old dispensation, builds up a national life and a policy wholly devoted to a supreme being, IHVH. This third religious era Swedenborg called the Israelitish Church. In course of its existence it brought forth some of the most brilliant spokesmen of the Lord God. While the nation gradually declined, they interpreted this downfall as a natural consequence of religious disintegration.

The relation of the inward spiritual condition of the people to the outward national condition was grasped by the messengers of the Lord as the relation of cause and effect. This very relation is as valid today as of old. It will, therefore, not be inopportune to discuss the position of one of the greatest prophets of all time, in connection with the quality and the truths of a system of religion which went through its severest trial in his days.

A brief outline of the historical events will prepare us for the understanding of the greatness and the lasting influence of Isaiah. He was active during the reign of four kings of Judah. He began his preaching during the life time of Uzziah, continued through the reigns of Jotham and Ahaz,

and ended with inestimable help to king Hezekiah. During this period the Assyrian empire campaigned against the petty states in the West,—the Hittites, Damascus, Tyre, Sidon, Israel, the Philistine cities, and other small principalities.

The once mighty Egypt was now under the rule of a dull and impotent dynasty of Ethiopian descent. Although she had made attempts diplomatically to unite some of the Palestine states against the Assyrian, she failed to back up her promises by actual and effective help.

Thus we see upon the stage of international events a pathetically weak resistance against what seemed to be the conquerors of the world. Judah herself, high upon the mountains of the central ridge, was well protected. The armies of Tiglath-Pileser, which had reduced Israel to an impotent city upon the hill of Samaria, swept down through the plain of Sharon, but did not venture up into the highlands. When in 721 B.C. Sargon reduced Samaria to a weeping captive of Nineveh, Judah escaped invasion by paying a heavy tribute.

Not until Sennacherib took the sceptre of Assyria was Jerusalem seriously threatened. A six-sided baked clay cylinder that has been found describes eight campaigns of Sennacherib in the years 705-691 B.C.

A rebellion against him served as a pretext to attack and destroy several cities in the plain of Philistia. Then he turned a heavy force against Jerusalem. His own record runs thus:

"I then besieged Hezekiah of Judah who had not submitted to my yoke, and I captured forty-six of his strong cities and fortresses, and innumerable small cities with the battering of rams, and the assault of engines, and the attack of foot soldiers, and by mines and breaches. I brought out therefrom 200150 people, both small and great, male and female; asses, oxen, and innumerable sheep I counted as spoil. Hezekiah himself I shut up like a caged bird in Jerusalem, his royal city."

Only a very heavy tribute saved the city of Jehovah. Hezekiah's own daughters had to go and swell the harem in

Nineveh. Gold, silver, ivory, precious woods and stones went with them.

Several years later Sennacherib marched again against the South. He overwhelmed the cities in the plain, took Lachish and pillaged it. Bas-reliefs in the British Museum tell of the calculated cruelty inflicted upon the unfortunate inhabitants. Sennacherib dispatched his Rabshakeh to demand the surrender of Zion. But Hezekiah ignored the threat. Fuming, the Rabshakeh returned to Sennacherib, finding that he had advanced against Egypt. In the lowlands of the Nile "an angel of the Lord" struck Assyria. A heavy pestilence forced Sennacherib to a hasty retreat. Jerusalem was saved.

The gospel of cruelty, of martial destruction, was the gospel of Assyria. Having an indomitable will to subject whatever nation she came in contact with, she succeeded very well doing so. The terror of her rapacious brutality struck home. None of the smaller nations put up resistance. Her savage methods of warfare scattered them. There was but one nation which dared to face the foe. It was the Jerusalem of Isaiah and Hezekiah.

Uzziah and his son Jotham had reigned neither badly nor too well over a nation which slowly had taken over many of the practices of the old Canaan. But Ahaz increased the "abominations" a thousandfold. In his time Isaiah grieved most. For not only did the ruler not curb the slow internal disintegration, but he caused the brother kingdom in the north to attack Jerusalem. He hurried messengers to Tiglath-Pileser for help. Promptly, the monarch appeared, and Ahaz became his faithful servant. Judean patriots fumed with rage. Ahaz was an idolater. He made his son to pass through fire,—an ancient Canaanitish custom, solemnly forbidden by the law of Jehovah. He sacrificed and burned incense in high places, hills and groves,—likewise a heathen habit. He made molten images of Baalim. The first commandment he thus transgressed. In fact, he contemned Jehovah aggressively. He broke up the temple

fixtures wantonly. He called the Assyrian despot: "I am thy servant and son; come up and save me out of the hand of the king of Syria and out of the hand of the king of Israel which rise up against me." He aped foreign customs. He imitated an altar he saw in Damascus. He ruled the priesthood, and was throughout a traitor to the nation's past and present religion. "Because the gods of Syria helped them, therefore will I sacrifice to them that they may help me" (2 Chronicles, 28:23).

This wrong belief was Judah's greatest enemy. Personified in the king, it spread through all levels of the people. Jehovah became a stumbling block. Trust in soothsayers, witches, spiritualistic mediums, and fortune-tellers prevailed. The faith, the indomitable faith in one supreme Lord, the God of Abraham, Isaac and Jacob, was waning. The perversion of wisdom was obvious. The voice of the king represented, commonly, the best thought of judgment in intellectual matters of spiritual importance. Since he was an idolater, a coward, a man shaken by doubt and fear, how could the spiritual life of the people be sound? His rating of the enemy was false. His idea of God was false. He had many gods with limited sovereignties. His prejudices, superstitions, selfish fancies threw him into a feeling of insecurity from which he never recovered. The voice of the king was the voice of falsity. But the voice of the prophet was the voice of truth.

Isaiah had to fight it out with Ahaz openly. He approached the king at the end of the conduit of the upper pool, and said: "Take heed, be quiet! Fear not, neither let thy heart be faint." Have faith in God. It will calm thy mind. It will give you an actual appreciation of the attack of evil. Be rational. The world and human history is governed by one supreme God.

The truth or the falsity of a period is represented by the king. He is the supreme judge. He guides the nation either to greatness or to ruin. His manners, habits, and opinions are respected, imitated, taken as standard. How

sad was the state of truth in the Jerusalem of Ahaz! But God had a messenger. Isaiah braved persecution and imprisonment. Stronger than any other force in his spirit was the force of truth. God spake to him. God spoke through him. "And the Lord said unto Isaiah." "Also I heard the voice of the Lord, saying:"

This reed shaken by the wind, which was the king of Judah, was a sorry sight. What Jerusalem needed was a firm thinker, an able leader, a single-minded man. "In returning and rest men are saved, in quietness and confidence is their strength." But Jerusalem's princes were rebellious and companions of thieves. "Every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither does the cause of the widow come unto them." "The whole heart is faint, and the whole head sick." From the top of society the evil spreads to the roots. "From the sole of the foot even unto the head there is no soundness in it; but bruises and wounds and festering sores. They have not been closed nor bound up, neither mollified with oil." (1:5, 6.)

Thus the national life is pictured as a body full of festering sores, rendering it inactive. Not only the princely element, all those who represent the government and good civic order, but the higher functionaries of the church also, were running a bad course. Religious ceremonies were no longer the expression of an humble soul, of a repentent spirit. Priests received the sacrifices as a welcome income. The more festivals, the more tributes. Therefore they increased the assemblies.

> Bring no more vain oblations; incense is an abomination unto me; new moon and sabbath, the calling of assemblies—I cannot away with the iniquity and the solemn meeting. Yea, when ye make many prayers I will not hear. . . . Your hands are full of blood. (1:10-16.)

The life of piety was thoroughly corrupted. Ceremonies were for the mercenary spirit of the "ministers of the Lord." The internal state of the church as an institution was below

any acceptable standard. The civil life corrupted, the ecclesiastical life a mere farce,—these left the social temper in a hopeless mood. Everywhere social evils crept out. Besides the idolatry of all classes, and the inefficiency of the rulers, land monopoly enraged the few who fought for the ethics of old. Merging farms into large landed estates was a favorite procedure of the rich of the country. Unfruitfulness and devastation resulted. Depopulation came in its wake. Moreover, the evil of drink took hold of the people.

> Woe unto them who rise up early in the morning that they may follow strong drink; that tarry late in the night till wine inflame them. The harp and the lute and the tabret and the pipe, and wine are their feasts: They do not regard the work of the Lord, neither have they considered the operation of His hands. (5:11-12.)

Foolish impious pessimism, vicious sophistry, and shameless injustice mingled in the mire of civic indecency. The saloon of yore did not produce better results. Pride and egotism obsessed the people.

> Woe unto them that are wise in their own eyes, and prudent in their own sight! (5:21.)

The luxury, craved by womanhood, disregarded the calamity of the nation.

> Because the daughters of Zion are haughty, and walk with stritched-forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will lay bare their secrets part. (3:16-18.)

While one part of the nation wept over destroyed villages and abandoned vineyards, more fortunate people exhibited the spoil of unrighteous deals and crooked business. The spiritual as well as the civic and moral life was sorely in need of reformation. The whole body was sore, and the head faint and sick.

During the reign of Ahaz the Edomites attacked and defeated Judah. The Philistines took Beth-Shemeth, Gedoroth and Socco. Israel carried away 200,000 pris-

oners; later released them. Elath was lost to Syria. On the northern horizon stood already menacing the winged bull of Nineveh. The flood of the Tigris was rumbling beyond the borders.

> Ah, the booming of many peoples, which roar like the roaring of many seas;
> And the crashing of many nations, that crash like the crashing of many waters. (17:12, 13.)

Western Asia was restless. Neighbors attacked each other, plotted against each other, made faithless alliances.

Philistia, the hereditary enemy, advanced again against the fortifications of the western foothills. Many hereditary traits of the Philistines went into the blood of the Hebrews. Their soothsayers and magicians and sorcerers were heard in Jerusalem. Their love for possession and their idolatry were working havoc among Judeans. Military preparations by the Philistine cities called for competitive armaments. Philistia's sexual degeneracy was weakening the strong sense of purity among the highlanders. (Isaiah 2:5-9; Ezekiel 16:27, 57.)

To the east, Moab was as proud as ever (Is. 16:6). Its arrogancy found no equal. Its cruelty against children was appalling (2 Kings 3:4). Although their love for hospitality was strong, nevertheless, they adulterated the good habits of life by a love of self, which found its strongest expression in their extreme arrogance.

To the north loomed the alliance of Israel and Syria. Even though Israel had been the pride of Jehovah, she had sunken deep now. Upon their hillsides stood altars dedicated to different gods, and Shamash, the Babylonian sun god, was an idol of the people. The knowledge of proper social conditions had died out. And the shadow of omnipotent military strength hung over the terrified country.

Hating each other fundamentally, the Palestinian kingdoms looked for an alliance among themselves and with Egypt. Hoping against hope they sent embassy after embassy to Egypt. The Pharaohs promised. The figures

of well-armed soldiers from the Nile swelled in numbers. But first, Israel, Philistia, Judah must hold out against the enemy. Egypt promised—but Egypt calculated. Assyria would be weakened considerably if the small states could put up a strong resistance. Theirs were many walled cities, well provisioned, guarding the way to Egypt. As long as they held out, Egypt need not worry. Numbers were the strength of Egypt, even if only fictitious numbers. Numbers of grain fields and cattle were her glory. She had knowledge storing up and preserving a large amount of grain. She was virtually feeding the Mediterranean. Her wise men had stored up knowledge about life and death. The stars they numbered. Geometry and mathematics they had in their beginnings. The history of the empire they carved in stones. But Egypt was feeble. Her knowledge was lifeless. It was entombed, mummified, a mere huge book without effects upon the life of the nations with which it came in contact. Egypt was a feeble reed in the marshes of the Nile. Interiorly she trembled when she heard of the giant beyond the two rivers.

Assyria was chasing the wild asses of Arabia, the lion of Judah, the Leviathan of the Great Sea. Assyria was the fearful bowman. Her battering rams shook the walls. Her conning towers shed flames and arrows over the ramparts. Her armies conquered the West. Assyria was keen. Every move she made fell quick and sharp like the blow from the axe. She crossed the mountains, and rivers were no barriers to her. Assyria's armies were the manifestation of her mind. Her systematic spirit allowed the maintenance of huge armies, well directed, swift and deadly in combat. No mercy was given, none taken. They swarmed. "The Lord shall hiss for the fly that is in the uttermost parts of the rivers of Egypt, and the bee that is in the land of Assyria." The edge of the steel is Assyria. So keen and relentless like human reason, was Assyria.

And Judah expected her onslaught. The spiritual life of Judah had touched bottom. To avoid extinction the

evils and the falsities had to be recognized and branded. The nation had to turn. Someone had to take the lead. Did Jehovah leave his beloved children without a Saviour?

There was a man in the court of the king, the son of Amoz. Perhaps of royal blood himself, Isaiah had access to the councils. In Ahaz's time his remonstrances yielded no results. His popular appeals went unheeded. But relentlessly he kept on speaking the Word of the Lord, zealously defending the best in the nation, mercilessly condemning its ingrated evils. Isaiah struggled with all his eloquence and perseverance to change the mind of the people and their rulers. He walked naked for years in the streets of Jerusalem. He gave symbolic names to his two sons, that they might ever sound in the ears of the courtiers and councillors of the king. He pleaded:

> Wash ye, make ye clean; put away the evil of your doing from before mine eyes; cease to do evil, learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.
>
> Come now and let us reason together, saith the Lord: though your sins shall be as scarlet, they shall be as white as wool. (1:16-20.)

The Lord wants reason. The Lord is the mighty king:

> Sitting high and lifted up, and his train filled the temple. Above Him stood the seraphim . . . and one cried to another:
>
> Holy, holy, holy is the Lord of Hosts!
> The fulness of the whole earth is His glory!

The Lord God is majestic. What, in comparison, are the petty kings of the earth. The Lord of Hosts towers above them all, the earth trembles before Him. Isaiah's vision of the Lord fired others. Hezekiah was taken with the truth of the Lord's majesty. His prayer betrays him as the pupil of the prophet:

> O Lord of Hosts, the God of Israel, that sittest upon the cherubim, Thou art the God, even Thou alone, of all the kingdoms of the earth; Thou hast made heaven and earth. Incline thine ear, O Lord, and hear; open thine eyes and see . . . Now, therefore, O Lord our God, save us from his hand that all the kingdoms of the earth may know that Thou art the Lord, even Thou only.

This is true monotheism. Jehovah was never the god of the Hebrews *alone,* but His kingdom spread over all kingdoms. A remarkable reformation had begun. Since Ahaz's death the nation was slowly recovering under the spiritual leadership of Isaiah. Slowly, she was rising out of horrible social misery. She removed the false gods, she cleansed the temple from all rubbish. It took eight days to clear out the courts alone. Every utensil was washed and purified. All Judah was invited to attend the rededication of the temple. But the reforms went deeper. Justice was reinstated. Abuses were corrected. The powerful were restrained. Besides, Isaiah's conviction spread further and further. His accusations had awakened the land. Now he gave them an adequate picture of God.

> We have a strong city; salvation will He appoint for walls and bulwarks.
>
> Open the gates that the righteous nation which keepeth the truth may enter in.
>
> Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth Thee.
>
> Trust ye in the Lord forever: for in the Lord Jehovah is a rock of ages. (Is. 26:1-4.)

Thus is the song of Isaiah. This is his doctrine of the Lord. Now Jerusalem was safe. Let Assyria come. If we trust in the Lord, the battering rams will splinter on the rock of ages.

The test came. Sennacherib rolled his hordes southward. Smoke and flames marked their path. Lachish succumbed. Sennacherib's vice-regent came up to Jerusalem. He was very clever in his speech. He ridiculed their confidence, he urged the futility of religious trust. He pointed out that they were starving already. He derided the king as unable to cope with the situation. He promised plenty for the stomach. He besmirched Jehovah.

> Beware lest Hezekiah persuade you, saying: The Lord will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim, and

have they delivered Samaria? Who are they among the gods of the nations that they have delivered their country out of my hand, that the Lord should deliver Jerusalem out of my hand? (Is. 36:18e.)

Filled with fear, soldiers and king heard the taunt. If Isaiah was correct, now was the time to prove his assertions. Isaiah was correct. Jerusalem's faith stood the attack of the Assyrian's cleverness. She did not succumb to his arguments. She trusted. Jehovah was now her rock of ages. The danger passed. Sennacherib moved rapidly towards Egypt. Near Pelusium, his army was struck by a terrific plague and with his decimated legions, he retreated post-haste to Nineveh.

Jerusalem was free. Isaiah's message was vindicated. The spiritual life of the nation, in a deplorable state in the beginning of Isaiah's ministry, took a decided upward trend during his active years. From the darkness of idolatry, wrong belief, witch-craft and ecclesiastical corruptness, the nation emerged with an orderly temple, with a strong belief in the Lord God, with more justice and equalized wealth; she felt secure under the protection of Jehovah. She moved with respect among the others. She felt elated with joy of salvation. The whole religious, political, and social life was purified, and it strengthened the weak members of the nations anew. Bribed judges disappeared. Graft and corruption were curbed. Drunken priests and officials were discharged and dishonored. Secret alliances were abandoned, self-interested statesmen driven out. Wicked diplomacy was thrown overboard, and trust in the righteousness of God's reign substituted.

Thus Isaiah was the Truth of God working among his people. He established true judgment, secured land for those who worked it, crusaded for temperance. As statesman he visioned as one of the first a warless world:

And He shall judge between the nations and shall reprove many peoples: and they shall beat their swords into plowshares and their spears into pruning hooks; nations shall not lift up sword against nation, neither shall they learn war any more. (2:1-4.)

The promised governor of the people will be a "Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and Peace there shall be no end" (9:6).

Isaiah's words and deeds were influenced from heaven. The powers of spiritual restoration were at work through him. After the false king had been removed, the labor of reconstruction could proceed without resistance. In the midst of a threatening disaster, the power of the Word of God restored the diminished authority of Truth. Although it seemed as if Jerusalem would fall entirely into the hands of her foe, Isaiah, as the spokesman of the Lord, did avert the final judgment. By restoring a beautiful, strong confidence in Jehovah, he saved the nation and religious life. Both rose once more before they finally collapsed. The God of Righteousness triumphed once more in the hearts and minds of Israel. The "Israelitic Church" recovered. Under the assault of idolatry and reason she was shaken to the roots, but the Word of the Lord saved her for the present.

The majesty of the Lord had captured again the heart of Zion.

Othmar Tobisch.

WHY WE SHOULD READ SWEDENBORG TO LITTLE CHILDREN

By Lilybell Bates

MANY things in modern "Applied Psychology" and psychologists have been "discovering" many relate to the period of childhood. Physicians things, chiefly from their observations on the natural plane of life. During all this time there has been in existence a psychology, in most comprehensive and exhaustive form, which shows how the child's mind and life are affected on the spiritual as well as on the natural plane. Have those of us who are acquainted with the principles of this more spiritual psychology done all that we should have done in applying it, practically, to the conditions and problems of modern life? Have we studied its application particularly to the mental and spiritual development of the modern child?

Let us turn our attention to the very beginning of child life, to the period of infancy. Dr. W. E. Allyn, a child specialist, says in *Your Health*, for October, 1929:

> The psychologist tells us that in this formative age in which the "pacifier" is used, the fundamental nature of the child and its future disposition is affected—that the child becomes so intent on the pleasure derived from the sucking habit that he becomes unaware of what is going on around him, that it may affect the mind and nervous system in the years to come and make him a self-conscious recluse, not reaching out for friendship and association with others.

If such a profound effect can be produced by a thing apparently so simple as sucking a rubber tube, what shall we expect from some of the other crimes committed against babyhood?

Terry Walter, M.D., in the same magazine for April, 1930, says:

Little have we realized that the most important years of learning and character formation come before the child reaches school age. The new psychology teaches the lifelong mental and emotional results of this earliest home training. . . . So, during the first five, six or seven years, when the most enduring and lifelong impressions are being made, the parents have a tremendous responsibility.

Mr. L. W. Pollock, of "The Self Improvement League of America", says that the conscious and subconscious minds work together in perfect harmony in the young child. To quote:

His subconscious is open at all times to receive ideas from the conscious. Every idea that is put into the conscious mind flows right on into the subconscious and becomes a guiding, controlling idea in his life. "He believes everything he hears." *How vital it is to guard the ideas that are thus so easily made dominant, controlling forces in his mind!* Fortunate indeed is the man whose parents started him off in life with a memory stored full of helpful, constructive ideas, beliefs and habits; to be pitied is the man whose parents unintentionally filled his mind with fears, threats, dire prophecies, and destructive beliefs and expectations.

Swedenborg says:

A man from infancy even to childhood, and in some cases to early youth, imbibes goods and truths by instruction from parents and masters; for at that time he eagerly seizes upon those things, and simply believes them. . . . Later in life he . . . either confirms them, or doubts about them, or denies them. . . . But if evil steals those goods . . . they are totally lost. (Arcana Cœlestia, n. 5135.)

H. Horton Sheldon, M.A., Ph. D., notes in his "Outline of Science":

"In earliest childhood," says Dr. Alfred Adler, "our physical inequality results in a normal feeling of inferiority, which reappears at intervals throughout life as we face each new series of difficulties. It is the motivating cause behind all constructive action.

"To counterbalance this feeling of inferiority the child early invents a goal of superiority, a way in which he strives to excel. Just as his body develops towards its final physical form, so his mind creates an ideal final form toward which every effort, thought, and movement tends, consciously or unconsciously, and despite every obstacle.

"To know the goal the mind has selected is to understand at a

single leap the whole network of thought and action which is the 'behavior pattern' of the individual."

Behavior patterns are formed within and not without the individual, for this great psychologist adds:

The only true and adequate compensation for our normal feeling of inferiority is the consciousness that we are part of all humanity and of its accomplishments. It is this sense which makes for great achievements, useful and happy lives. No one can determine for another the direction in which he will walk; but the child can be helped to understand the choice he has to make, and to choose the goal of superiority which fits into the social scheme.

Swedenborg's psychology teachers us that "stored up" in every human being from its earliest inception are "remains," into which the Lord can flow to guide in all this "behavior pattern." Is not this "inferiority complex" part of the Divine plan to keep us in "equilibrum"? Is it not He who has planted in each one of us this "ideal final form"?

We of the New Church know that we are all born in potential evil. Swedenborg says:

I have discoursed with angels concerning infants, whether they are pure from evils, inasmuch as they have committed no actual evil, like the adult; but it was given me to understand, that they are alike in evil, yea, that [in and of themselves] they are nothing but evil; nevertheless that they, like all the angels, are withheld from evil, and preserved in good by the Lord, and this in such a sort, that it appears to them as if they are in good of and from themselves. (Arcana Cœlestia, n. 2307.)

Knowing this, and knowing that we must come to acknowledge it before we can be regenerated, is not the "inferiority complex" a very useful and wonderfully provided means to that end? What of the children who are made to feel that they are very superior; the child who finds before he reaches his first year that he "can do anything with his father," and almost as much with his mother; who learns that he does not have to obey; that he is indeed a very important personage? Are we not making the regenerating process very difficult indeed for him? If we were left to ourselves, we would rush into evils, as soon as we

grew old enough to make the choice. We are selfish and self-seeking, born with potential love of the world, and all the good things in it, from our earthly inheritance. It is because the Lord holds us from these things and provides guardian angels to hold the hells back from us that we can be saved.

With those who by undergoing temptations become regenerated, *remains* are necessary, that the attendant angels may thence bring forth what is required for their defence against the evil spirits, who assault man by exciting his falses. (Arcana Cœlestia, n. 737.)

Remains are all things relating to innocence, charity, mercy, and the truth of faith which man from infancy has had of the Lord, and has learnt. All and each of these things are laid up in store, and in case man was not in possession of them, it would be impossible for any thing of innocence, of charity, and of mercy to be in his thoughts and actions, consequently there could be nothing of goodness and truth therein, and hence he would be worse than the savage beasts. (*Ibid.*, n. 661.)

But in order to the better understanding of the nature of "remains," let it be observed that they are not only the goods and truths which a man has learnt from his infancy out of the Lord's Word, and which were thereby impressed on his memory, but they are likewise all states thence derived: as states of innocence from infancy; states of love towards parents, brothers, teachers, and friends; states of charity toward the neighbor, and also of mercy toward the poor and needy; in a word, all states of goodness and truth . . . impressed on the memory. (*Ibid.*, n. 561.)

When a new soul is formed, the Lord puts off from Himself something of His own substance, but puts it off in such a way that it shall have an apparent entity of its own, and shall be able to choose between good and evil, and so learn to love the Lord "as of himself." Swedenborg explains this at great length and in many places, and shows how the *"remains"* are stored up in the child during the period while the natural body is being formed for occupancy in this world. He tells us that it is only by *"remains"* that man is man at all.

Again let us remind ourselves that the first years are the formative years of one's life; the period when the mind is most receptive and most retentive. This is the time when

strong impressions and lasting "complexes" are made. Every child has "fairy blood" until it is destroyed by parents or teachers. Swedenborg tells us that little children instinctively love to hear the Bible read. Every child believes in heaven and the Lord. Each believes that everything around him is alive (Arcana Cœlestia, n. 3702). All that we have to do is to carry on the work that the celestial angels have begun. Having heard the Bible read from earliest infancy, read lovingly and as a matter of course, why should anyone ever lose that love? Whose fault is it, if they do lose it? If they have been spiritually starved—have not been accustomed to hearing the Bible in the home before the time when the "proprium" comes to the fore—who shall say when there will be the "urge" for spiritual food? Surely, as things are, not until one has passed through severe states of conflict and much mental suffering.

Unless good and truth were stored up in man from the Lord, there would be nothing to elevate him in a state of temptation and vastation, consequently nothing whereby he could be regenerated; thus he would be without the means of salvation in the other life. (Arcana Cœlestia, n. 5291.)

[These "remains" are] stored up in the interiors of the natural mind, and are there preserved for the use of the subsequent life, especially for use in temptation during man's regeneration. (*Ibid.*, nn. 5297-5342.)

Have we been thinking that these "remains" are stored up in the spiritual part only, and have so lost sight of what we can do to help store them in the "natural mind"? In Arcana Cœlestia, n. 5344, we are shown how the "interiors" of the "interior natural" which are called "spiritual" are from the "light of heaven, from which light" the things of the natural mind are illumined. By this means the "second heaven" is "opened to man" when he "is regenerating."

[This heaven, we are told,] is closed when man does not suffer himself to be regenerated; for remains, or truths and goods stored up in the interiors, are only correspondences with the societies of that heaven. Thus the things which belong to the external man are separated from those belonging to the internal. . . . Unless re-

mains were preserved by the Lord in every one, he must needs perish eternally, since spiritual and celestial life exists in them. (*Ibid.*, n. 468.)

We know that the reason the child loves to hear the Bible read is because the angels are near, following it in its spiritual sense while we read it in the natural sense; and the child is still near enough to heaven to feel the sphere of the angels. The same angels through whom this sense of joy inflows must draw near when we are teaching the child the meaning of the Word. We shall find the children just as eager to learn of the other life as of what the Bible means. Let us then make that so real to them while they "eagerly seize upon those things and simply believe them" that in later life there shall be no inclination to disbelief. Every picture of the other world which we can implant in the child's mind at this impressionable stage will hold indelibly. Let us teach them of the *real* while so young that they do not question. Let us paint the pictures of the spiritual world in living colors. Let us show them how the angels, and evil spirits, live; let us teach them of the Lord's presence and care, while the celestial angels are yet near enough to "store up the remains" at the same time that we are forming the "memory pictures" in the natural mind. If we can pour into the child's "fairy blood" the truths which he instinctively loves and believes, there is little danger of his profaning them in later life.

In the *New-Church Messenger* of February 20, 1929, we read:

> We must not carry the methods we use in the teaching of children too far into adolescence. The time will come when we must make our appeal to reason, and if we let this time pass by, there will be reaction, and perhaps life-long resistance.

One does not give milk to the infant in the same strength as to the older child; but surely milk is still good food, and should be given in the proper form. There is nothing that I know anything about that appeals so strongly to the reason as Swedenborg's doctrines.

Another truth from the modern "applied psychology" seems to me to be helpful in this connection. It tells us that our thoughts during the first waking moments, and the last thoughts as we are falling asleep, make the deepest impression upon our subconscious minds. We know also that the state of mind of the mother during the inception of her child's life, and also at the last few moments before birth takes place, makes a most vital imprint on the child's character. We have all watched some old person, who, perhaps, has been self-willed and arrogant during the greater part of his life, grow gentle and develop an "understanding heart" toward the end. Do we question that the same influences are at work in the beginning of that life; or that, with truer "memory pictures" and with wiser guidance at the beginning, much of the self-will might have been eliminated, and many hard things in the process of regeneration made unnecessary?

The present generation is stressing "self expression." Shall we who know where "self" leads, sit calmly by and see our children go "on the rocks"? Self leads nowhere but to hell. License is not freedom. Shall we let our children find this out from experience through ignorance? Once when reference was made to what Swedenborg says about evil spirits in the last part of "Heaven and Hell," one of our ministers said: "It seems to me that that is only for ministers to read." Why should we not learn what evil leads to? Are these laws changed since Swedenborg's time? Will not the same evils today lead to the same hells that they did a hundred and fifty years ago? Are we asleep that we do not warn and guide and help the coming generation in every possible way? Who of the last two generations have fulfilled the Lord's injunction regarding the Divine precepts to "talk of them when thou liest down and when thou risest up"? Is not this a direct command to help the angels carry on this important work after the child has come into this world? No child who, unguided by a more experienced mind, has been allowed to express his selfhood for the first

ten years or even the first two years of his life, will take kindly to restraint from his parents—or from the Lord. Supt. Campbell of Shirley says that "We're beginning to believe that delinquents are not born, but made." He says: "Nobody ever could do anything with them, *if anybody ever tried,* else they wouldn't be at Shirley." (The italics are mine.) One boy at Shirley said, "This is the first time in my life I've ever been used decently"; and of this same boy Campbell says, "He's a gentleman from start to finish. I believe he's college material too." This is a boy who was sent to Shirley for forgery. Of course, at Shirley we find extreme cases; but we do not have far to look for cases, not so extreme, who might have had a better start in life.

Most parents wait until it is almost too late before they begin to guide the child, thinking, and saying in his presence, that he is not old enough to understand—that they cannot do a thing with him. He should be taught to obey before he is aware that he is obeying—before he has discovered the perverted joy of having his own way. Life will be much easier for him and for his parents, if this is not neglected.

Obedience is the most important factor in the child's early life. Evil is not "undeveloped good," else the Lord would not have made His "thou shalt not's" of such a positive nature. One need not be afraid that the individuality of the child will be lost. The Lord never made two people alike. Each is fashioned for some special work in heaven. You can trust Him to see that His "patterns" are not destroyed. Obedience, however,—first to parents, and then to Him,—should be taught before the child is old enough to resent restraint, and while he "simply believes." Children readily take to the idea of "knighthood." They just as readily imbibe the idea of being a "servant of the Lord," when it is rightly presented. Once more let us turn to our "Seer" for guidance.

> In the Word all things are called servants which are beneath. . . . Yea, in the Lord's kingdom or heaven, those who are the

greatest, that is, who are the inmost, are servants more than others, because they are in the greatest obedience, and in humiliation more than the rest. (Arcana Cœlestia, n. 5164.)

The internal man is what ought to command, and the external is what ought to obey. (*Ibid.*, n. 5368.)

Man ought to force himself to do good, and to speak truth; . . . man is hereby gifted of the Lord with a celestial *proprium*. Man's celestial *proprium* is formed in the effort or tendency of his thought; and if he does not obey it by *compelling himself*, as it appears, he never will obey it by not compelling himself. . . . In all self-compulsion to good there is a certain freedom, which is not so plainly perceived during the act of compulsion, but still it is within. (*Ibid.*, n. 1937.)

No child will resent having to obey, if he is shown that he is obeying father and mother in order to better learn how to obey the Lord, and that it is he himself who must do the "forcing",—this, of course, after he has come to the age where one may explain and reason with him. Previous to that stage he must be forced in spite of himself.

Mr. Ray C. Beery, in his "Practical Child Training," shows how to teach the very young to obey. Place a bright object on the table; sit down with the child in your lap; place your hand so that you can control his elbow. When he reaches for the object, say "Don't touch," and at the same time gently press his arm back. The lesson should be only for a few moments, and with no distracting, outside interests. This lesson should be repeated each day for several days. Very shortly when the child is on the floor, or by himself, and reaches for some object which he may not have, you will be delighted when you say "Don't touch" to see the little arm draw back of itself. You have reached his subconscious mind.

One of our wisest leaders tells a Bible story to his children at bedtime, and reads the same story from the Bible in the morning. Telling it in the child's language prepares the mind so that he can understand and feel a greater interest when it is read. The same holds good in giving the child instruction from the writings of Swedenborg. You will be

amazed to find how many things there are in them to interest the child: what the Lord looks like to the angels; why He looks like that; where they see Him; when they see Him; and who cannot see Him. The guardian angels and evil spirits attending children are of vital interest to them, as is also the admonition how to attract the angels and drive the evil spirits away. Their eyes fairly shine at the idea that one angel can drive away any number of devils, and that they can ask the Lord to send His angels to do this for them. They love to hear how the Lord guards and protects them while they sleep, and about the effect the Bible verses have in driving out the evil suggestions which we all receive. All children love clothes. They love to hear of the beautiful garments the angels wear. You have only to ask, and they will tell you that the evil spirits *must* be clothed in "dirty rags." We are all gathering the materials of which the Lord is building our future homes. They are interested in the angels' homes; the gardens where they play; their work and study and rest. Most children love animals and birds; and they love to know that they will see them around them in the other world; and they are interested in knowing the reason that they see them there. There is no difficulty in explaining where the spiritual world is, or that we are living in it now, although we do not see it with our natural eyes. They accept the fact of their spiritual bodies without question. They are interested in what will take place when they awake in the other world. They accept without question the fact that they will have a loving mother to take care of them, if they leave here while they are still young. It seems to give them a sense of security to know that they are to be taken care of by these loving mother-angels.

These are some of the many things the little ones will enjoy hearing you tell, and having you read to them from the writings of Swedenborg. Reading to them in Swedenborg's own words will develop cells in their brains which will make it quite possible for them when older to read and understand the more difficult things written therein.

There is abroad in the world at this time a spirit of restless searching after truth. This is particularly evident among the younger people of this generation who are not intent upon frivolities. There are many such. This spirit of search, this groping after truth, will open the way for a larger influx than has been possible in the past. Shall we not exert ourselves to the utmost to have the minds of the next generation ready to receive this influx?

LILYBELL BATES.

THE BARTHIAN MOVEMENT*

By the Rev. Lewis Field Hite

THE present state of the Christian Church is a matter of serious concern to all who have preserved their faith in the Christian religion. There is a feeling and a hope—with some an eager expectation—that the Lord is bringing, or will bring, a new day by making His Presence more obvious and more powerful. The evidences of the new day are confidently sought and proclaimed. But to a comprehensive and closer view of the existing condition of the world, the prospect is both disappointing and exceedingly complicated and disturbing. In certain quarters optimism abounds; in others pessimism weighs heavily.

Many have undertaken a critical survey of the religious situation throughout the world, and especially throughout Christendom. The results vary somewhat according to the special interest and the point of view; but for the most part observers and students agree that both Christianity and other religions are on the decline, and that civilization is facing an unparalleled crisis. In a brief article, we cannot discuss the grounds of this conclusion; but attention may be called to such evidence as the falling-off of Church attendance, especially of Sunday-school attendance, the steadily decreasing birth-rate, the ominous increase of divorces, the growing dissatisfaction with industrial conditions, both agricultural and manufacturing, the trend from farm to over-populated cities, the distressing prevalence of unemployment, and the increasing severity of the struggle for existence. It is true that there are earnest and vigorous

*_The Word of God and the Word of Man._ By Karl Barth, D.D., Professor in the University of Münster in Westphalia. Boston: The Pilgrim Press. 1928. 327 pp., 12mo. Cloth, $2.25.

The Theology of Crisis. By H. Emil Brunner, Professor of Theology, University of Zürich. New York and London: Charles Scribner's Sons. 1929. 113 pp., 8vo. Cloth, $1.75.

well-organized movements to meet and overcome these conditions; but it is the conditions that prompt and call for the movements, which are palliative rather than curative. In other words, the adverse conditions persist, and the causes continue to operate. These, it may be said, are the material and social conditions which give warning of the impending crisis.

The intellectual, moral, and spiritual conditions are deeper and still more serious. The immense increase of the knowledge of nature since Bible times has given us a vastly extended view of the world, and in consequence the Bible view has in large measure been discredited and abandoned. This has also involved Bible history, so that the Bible account of the history of mankind from Genesis to Revelation, and the philosophy of history based upon this account, have been set aside, and replaced by a radically different account and philosophy. Christianity has not been much concerned with the change in the view of the outward universe, though this has been in some respects disturbing: but it has been rocked to its foundations by the change in the history and the philosophy of the history. For Christianity, the whole history of mankind centers about the fact of the Incarnation, and this fact is connected with, and gets its meaning from the Bible account of the creation and fall of man. The story of Genesis hinges upon the first act of disobedience whereby man incurred the burden of sin. The rest of the Bible traces the consequences of this act to the Redemption and Salvation wrought by the Lord's coming into the world and especially by His death on the Cross in expiation and atonement for the sin of mankind. Thereafter, Bible history culminates in the account of the New Jerusalem. Man's acceptance of the sacrifice removes the burden of sin, and leaves him free to live the life of faith. This life is to be confirmed and exalted in the promised Second Coming; and Bible history culminates in the account of the New Jerusalem. The foundations of traditional Christian theology rest upon this history and interpretation; and

all the complicated developments of Christian doctrine grow out of this philosophy of human life.

With the increase of knowledge, the whole scheme of Fall and Salvation has been revised, and finally in its literal acceptance rejected. Geology made it impossible to retain Biblical chronology. Anthropology put the life of the human race back hundreds of thousands of years; and the Bible story of creation was consequently relegated to mythology. In the light of history, it seemed plain that, in general, mankind had progressed from savage to civilized; and the Fall with all its consequences was thought to have no place in actual history. With this disposition of Creation and the Fall, the whole scheme of Redemption and Salvation collapsed, and the history of man was interpreted as the course of natural evolution. When the natural history method was applied to the history of the Bible, the foundations of Christianity were still further loosened; the Bible was taken as a specimen of race history, and its authority as Divine revelation was undermined and repudiated.

The Catholic Church has apparently withstood these attacks for the most part, relying as it does on the authority of the Church itself rather than on the Bible. With Protestanism it has been different, for the Protestant Reformation was grounded upon the authority of the Bible as the Word of God. But the principle of private interpretation really placed final authority in man's reason; and consequently Protestantism was split up into numerous factions following different lines of emphasis and interpretation, and became a prey to the rationalism and naturalism of the age. Luther and the Reformers undertook to break away from the Catholic Church, and to transcend naturalism and rationalism by the doctrine of faith alone. But this principle led to a merely formal and verbal acceptance of Christianity. The evangelistic movement started by the Wesleys was meant to bring Christian faith into more living contact with man's actual experience and conduct. But when psychology questioned the nature of religious experience, and inter-

preted it as a purely natural process, the last recourse of Christian assurance seemed swept away. This brings us to the full and advancing tide of the rationalistic and naturalistic reaction against all objective religious and moral authority, which is characteristic of much present-day thought and sentiment.

There have, of course, been various attempts and movements to maintain and to re-assert the Christian position and the Christian interpretation of religion and life. Many eminent scholars have labored to resist and repulse the attacks of advancing knowledge and rationalistic thinking, but in the end they have usually succumbed to the pressure of naturalism.

There is one movement, however, which has impressed a considerable body of religious people as a genuine revival of the Reformed faith, and as a fresh Christian impulse. This movement is best represented at the present time by Karl Barth, once a Reformed minister, but later a university professor. He is ably seconded by H. Emil Brunner. The books before us are translations respectively of Barth's "*Das Wort Gottes und die Theologie*" and of Brunner's "*Die Theologie der Krisis*," the latter having been given by the author as lectures in various theological seminaries in the United States. Both of them are interesting and important books apart from the special thesis which they labor to establish; they are penetrating and valuable discussions of the religious and common thought of the day. Consistently with their point of view and effort, both men are radically anti-rationalistic and anti-naturalistic. They agree and center their efforts in the task of establishing the transcendence of God and of God's Word. They tax the resources of thought and language to maintain that God and God's Word are apprehended and appropriated by the mysterious and miraculous act of faith alone. They undertake to develop this thesis in the context of history and of modern thought; and it is this that gives to their work extraordinary interest and value.

First, we give a general sketch of the contents of the books; then we proceed to treat in more detail the main points of the discussion; and finally we analyze with some care, and interpret their statement of the doctrine of faith alone.

Barth's table of contents is inviting: I. The Righteousness of God; 11. The Strange New World within the Bible; III. Biblical Questions, Insights, and Vistas; IV. The Need and Promise of Christian Preaching; V. The Problem of Ethics; VI. The Word of God and the Task of the Ministry; VII. The Doctrinal Task of the Reformed Churches; VIII. The Christian's Place in Society. This table gives the impression of direct and important discussion; and the impression is confirmed by close reading of the book.

Brunner's table of contents is brief, and seems less direct, but nevertheless it is equally fundamental: I. The Crisis of Theology and the Theology of Crisis; II. The Quest of Truth: Revelation; III. The Quest of Life: Salvation; IV. The Problem of Ethics; V. Progress and the Kingdom of God. The book has a short bibliography; and an index, which is a help in the review.

Barth opens with a characteristic address on the Righteousness of God; and he pursues this theme with profuse variations in a rich context of history and religious experience. It seems the baldest commonplace to speak of the righteousness of God; and the question, "Is God righteous?" is sheer impertinence. And yet, if we ask what is the righteousness of God, we are curiously disconcerted; as we usually are when the question, "What is it?" is asked about almost anything. We feel sure that God's righteousness differs from man's; but we have an idea that God's righteousness is something like man's raised to the nth power,—in other words, exalted beyond measure. But this leaves us with the mere abstract relation of contrast.

If we study Barth's first chapter for more definite help, the situation is rendered more complicated, instead of being cleared up. First of all, we read that it is conscience that

tells us of the righteousness of God. Conscience rebukes our unrighteous will and all its works; it lifts us above self, and points from a will which changes with every breath and impulse of passion to a will which remains ever true to itself. This will is the righteousness of God.

> Conscience tells us that the last and deepest essence of all things is such a will—that God is righteous. We live by knowing this. We forget it often to be sure; we overlook it; we spurn it. And yet we could not even keep on living, did we not profoundly know that God is righteous. (P. 11.)

We see all about us, and suffer the tortures of unrighteousness; often we are seized with dread that unrighteousness will triumph, that the unrighteous will "may be the only, the profoundest will in life." But conscience brings the assurance that above the warped and weakened will there is another, and that out of this when it emerges a new world must come.

> Man—every man—lifts up from the depths of his nature the cry for righteousness, the righteousness of God.

All that is within us reaches out for the certainty which conscience gives. But now a sad and curious reaction occurs in our response to the call of conscience, and to the approach of God's righteousness. At first we do not think of appealing beyond ourselves for the help we need. "We stand here before the really tragic, the most fundamental error of mankind" (p. 15). We want to take matters into our own hands. The righteousness without which we cannot exist must be "controlled by our own will, whatever kind of will that may really be." "The righteousness of God itself has slowly changed from being the surest of facts into being the highest among various high ideals, and is now at all events our very own affair" (p. 16). We come to our own rescue, and proceed to build the "tower of Babel" out of "our human righteousness, human consequence, human significance." "The righteousness of God which we have looked upon and our hands have handled changes under our awkward touch

into all kinds of human righteousness" (p. 17). We have the righteousness of our morality, which blinds us and makes us impenitent toward the deep real need of a new will. We have the righteousness of the state and of the law, which protects us from some of the results of the unrighteous will, but leaves the will itself untouched. We have religious righteousness, which seems to rescue us from the alarm cry of conscience. All the paraphernalia of religion do little or nothing to affect our relation to the righteousness of God. We are firmly fixed in human righteousness; but conscience within us continues to call.

It is under these conditions that we are driven to ask the preposterous question, Is God righteous?—an absolutely inane question, if it refers to the living God, "for the living God never for a moment manifests himself in our conscience except as a righteous God." The question becomes crucially pertinent, however, when we mean the god to whom we have erected our towers of Babel, the god we have ourselves made in our own image; this is not God, it is an idol. We have approached this god through our own righteousness. "There is a fundamentally different way to come into relation with the righteousness of God." We recognize the living God in a conscience which has passed through the fires of inner personal conflict. "For here one must give himself up, in order to give himself over to God, that God's will may be done." The will which is the righteousness of God approaches our will as "a Wholly Other." The result is "not a reformation but a re-creation." In the presence of God the first need is humility. The righteousness of God is transcendently pure and holy and perfect. It cannot be approached in a spirit of self-importance and self-exaltation, but in a spirit of humble adoration and devotion.

God's presence brings joy. In this joy we have faith in the righteousness of God. With faith is born a new spirit, "out of which grows a new world." In the faith of this new spirit, "the righteous will of God breaks forth into the life here on earth, prevails, and is done as it is done in

heaven." This is the inner way, the way of simple faith, and is the way of Christ. He has taught us "that he was the Son of God, and that we, if we will, may go with him the way wherein one simply believes that the Father's will is truth and must be done" (p. 26).

The Strange World within the Bible is just God. Read the stories of Abraham, Moses, Gideon, Samuel, Elijah, Isaiah, Jeremiah, and the Gospel story; and ask, What is within the Bible? The answer is, God and the World of God. There is in the Bible, history, morality, and religions; but these are the works of men. The Bible leads us beyond and above these to the World of God. Bible history and Bible morality are human products; Bible religions are human thoughts about God; but within the Bible we have God's thoughts about men. The Word of God is within the Bible. The Word of God is grasped by Faith which is given as the act of Grace. The Word of God takes us beyond all human questions. We cannot measure God with our own measure. When we allow ourselves to be led to the threshold of the world within the Bible, we no longer ask, Who is God? There we see. All this is interesting and suggestive, and important as far as it goes. It is religious in form, but empty. We are told in highly wrought abstract and figurative terms, that there is a world within the Bible, but not what that world is, or contains. Both God and the Word of God are transcendent, unapproachable, incomprehensible: God may come to man as an act of Grace, and as an act of Grace may give man Faith. Faith, living Faith, is sight; but we are not told what it is that is seen. God, the Word of God, and the World of God are all empty contrast effects. We recall the "negative theology" of the post-Apostolic age.

The chapter on "Biblical Questions, Insights, and Vistas" abounds in striking observations and preliminary discussions; but it is disappointing. It begins by telling us that the Bible offers us a knowledge of God, and goes on to ask what it offers us toward an understanding of the meaning of the world. This is followed up by the question, whether

or how far we are capable of understanding its answer. There is much more or less remote discussion about knowledge of God, but little or nothing as to just what that knowledge is. The only direct, positive, and definite answer to the question, What knowledge of God does the Bible give? is the word "election"; and this is left undefined. Much is said about the Bible as a human product. "The Bible is the literary monument of an ancient racial religion and of a Hellenistic cultus religion of the Near East" (p. 60). The feature of special interest and importance is that it exhibits "men of a quite extraordinary attitude and interest." There is also a "surprizing sameness of orientation." This is illustrated by reference to Paul and others. The distinctive feature of the Bible is that "in Biblical experience there is a final element," which is set apart by contrast with religious history, piety, sacrifice, the Church, etc. But the Bible really has only one interest, interest in God Himself. God is absolutely removed from the human element in the Bible. It is the fundamental and consistent doctrine of the author that God is "Wholly Other"; which means that He is wholly other than man or the world. In the concluding section, there is much highly charged rhetoric and impressive sermonizing, wherein death and resurrection are the special topics. There is reference to the Lord's death and resurrection; and the bearing upon human life is developed. It has a background of Church history and orthodox theology, which are needed for appreciative reading. But taken as a whole it is too much aside from the main theme of the book to call for detailed analysis and reproduction.

Protestantism has from the beginning emphasized preaching as the chief and peculiar function of the ministry. This emphasis is heightened to the last extreme in the chapter on "The Need and Promise of Christian Preaching." In view of this highly exaggerated emphasis, we are not disappointed to find this chapter the core of the book. We have at the outset interesting glimpses of personal history. We are told that originally the chapter was an address at a ministers'

meeting in Schulpforta in July, 1922, given in response to a request for an introduction to his theology. With a show of professional modesty, the author disclaims the possession of any new or peculiar theology; at the same time he prides himself on having to some extent recovered "from the children's disease of being ashamed of theology." He professes to have a point of view merely, and he wants it to be understood that his theology is just a marginal note on the situation in which every minister finds himself. For twelve years before he became a university professor, he was himself a minister, and had a theology derived from his former teacher, Wilhelm Hermann. As a minister he was faced with the question, What is preaching? It is this question, this peculiar problem, which he undertakes to give its proper theological, and also its social, setting. The situation which the minister faces every Sunday when he enters the pulpit is this: "Before him lies the Bible, full of mystery, and before him are seated his more or less numerous hearers, also full of mystery" (p. 104). The people come with an air, and with a habit, of expectancy. What is it that they expect? An event, the sermon, which should speak of God. The situation means that God's presence is wanted and expected, that God is present. The question is, Is this true? The people certainly expect it; and they want to be assured and enlightened by His presence. They come for that purpose; but in fact they are disappointed, they are put off. Is it any wonder that they grow indifferent, and stop coming?

That is one side of the situation, the people's side. But there is another side still more important. It is symbolized by opening the Bible. In the Catholic Church the Mass is the event of importance, and the Church administers it; but in the Protestant Churches the event is the sermon, and the Bible gives it sanctity and authority. The sermon is expected to speak of God. The other side of the situation is, that in the Bible God also comes with expectancy. He comes with question and answer; and He expects the people to come with question, and get the answer. But the preacher

must himself ask, and he must hear God's question, and get His answer; only then can he preach the Word of God. Speaking the Word of God is the need and promise of Christian preaching. But—and here is the mystery—"The Word of God on man's lips is an impossibility." This impossibility we may transcend in the God-given act of Faith. We can speak God's Word, if we can only believe. The event of speaking the Word of God is "none the less God's act." "The Word of God is, will and must be and remain the Word of God." Through Faith man's word reveals God's Word. "Nothing else can satisfy the waiting people, and nothing else can be the will of God than that He himself should be revealed in the event" (p. 125). Here is the mystery of preaching. God "dwells in a light which no one can approach unto, and He desires to be recognized and worshipped as such." He who would preach the Word of God must first submit himself to the judgment of God, and must realize his nothingness. The only thing remaining to him is God-given faith, and faith alone. Who then can dare to preach, knowing what preaching is? The absolute otherness of God's Word, and the nothingness of the minister and the Church, is well expressed in the seeming paradox: "As a matter of fact, the church is really an impossibility. There can be no such thing as a minister." That is what Protestantism, what the doctrine of faith alone, comes to. It leaves religion a mystery, and the idea of God an empty contrast-effect. Calvin was speaking the inevitable and the obvious, when he said of the Church of his day that it was hardly to be distinguished from a dead man. Barth in eloquent and varied language repeats this; they both express the hope of revival, but in reality they sound the death-knell of Protestantism. A Church which is an impossibility—in which there can be no ministry—is a dead Church; dead because it makes no intelligible connection with God.

Both Brunner and Barth have a chapter on "The Problem of Ethics"; and they both maintain the same thesis and

conclusion. The Problem of Ethics lies in the *impasse* which human effort to attain the ideally good involves, and in the necessity for God's act of Grace to restore man to proper relation with Him. Brunner develops a philosophy of transcendence as against a philosophy of immanence. Both Barth and Brunner culminate in the position that God must come to man, for man cannot come to God. Ethics points the way of human life; it also demonstrates human failure and helplessness.

In Barth, the discussion of the Problem of Ethics follows the same course as that of the Need and Promise of Christian Preaching. It begins with things as they are, and passes to the thought of things as they ought to be. It would be hard to reproduce the wealth of this discussion, both as history and as an analysis of actual conditions, moral and religious. The ethical problem is inevitable and ultimate, and in the end transcendent. Human life has a course, whether or not we think of this course as self-directed. The natural course of events raises the question, To what end? With reference to the end in view, conduct may be right or wrong; and this involves the issue between what we are doing and what we ought to do. What ought we to do? is the constant and never ending ethical question, and points to the absolutely and transcendently good. This means that all actual human conduct falls short of being truly good, which is another way of saying that man of himself is incapable of doing good. The author pushes this conclusion to the last extreme. All the actual and possible forms of human conduct, all the achievements of history, are brought under condemnation by the thought of the perfect life. Our life as it is, is seen by contrast to be a vain and empty failure, and we are called upon to put it away as a thing of death. We find ourselves in the light of the ethical question viewing life as it is seen by an all-seeing and eternal Eye. Seen in this light, man as we know him is an impossibility; his life is really death. "This man, in God's sight, can only perish." The ethical problem of today is man's "sickness unto death."

This is a new phase of the problem. When we recall the ethics of Kant, Fichte, Ritschl, Troeltsch, we note the confidence in man, and in his complete ability to make progress and attain peace. But the great war and recent events have shattered this assured self-confidence and self-satisfaction. The ethical problem today is disquieting, perplexing, aggressive. We are beginning to feel more seriously its weight, its acuteness, the searching depth of its demands. Of late the ethical question has taken a socialistic direction, and leads to the conception of the infinite aggregate of all goals. But here we must distinguish between all temporary goals and the ultimate goal. What can we do in pursuit of this goal? We can eat, sleep, marry, rear children, live our physical lives; we may pursue theoretical and applied science, politics, and art; we may cultivate moral purposes: we may devote ourselves to religious interests. But how bring our everyday physical lives into relation to the righteousness of spirit; how avoid the abuses of scientific developments? Sheer morality is man's doing, and ends in his helplessness. Religion may be turned to self-exaltation, and thus obscure the final goal. Ethical reflection leads to the conclusion that man of himself can do nothing that is good. He can desire *things,* but things are not spirit. He can do his utmost to express himself, but there is nothing in the range of human possibilities capable of realizing the moral objective, the goal of history. "Man cannot begin to answer the ethical question in actual life." "The conception of the moral objective offers us only a sense of what the Bible describes as the *fall* of man, which precedes and determines all history." At this point, ethics passes over to religion. When, as seen in the light of the ethical standard, man's conduct is never good, and man himself is found to be incapable of doing good, then the need of God appears. Human conduct cannot be justified by the ethical ideal. It can be justified only by God's forgiveness, mercy, and grace. "The ethical problem undeniably brings us to the reality of God" (p. 178). "Faith and revelation expressly deny that

there is any way from man to God, and to God's grace, love, and life. Both words indicate that the only way between God and man is that which leads *from* God *to* man." Religion means dependence upon God. The philosophy of creation means dependence of man upon God, absolute dependence.

The task of Protestantism was to be the preaching of the Word of God. But the Word of God remains the Word of God, and cannot be spoken by man. In the chapter on "The Word of God and the Task of the Ministry," Barth with rich amplification maintains the thesis that the task of the ministry is to do the impossible, to speak the Word of God. The office of the ministry means that the Word of God is to be spoken; it is what the people expect. This is the basic need of men. People do not look to the ministry for information about their daily lives, their morality and culture. "They want to learn more about what is on the further edge of living—God." Men are in perplexity by the very fact of being men. "However conscious or unconscious of his situation he may be, man cannot escape his humanity, and humanity means limitation, finitude, creaturehood, separation from God" (p. 190). "Man as man cries for God," and for salavation; for "God as his Savior from humanity." But men seek God along the path of finitude. Their splendid efforts are witness of the unendurable urgency of this search for the impossible; the reality lies always beyond. "And yet when people ask for God they do ask . . . for One who is beyond and also here, for a God who is also *man*. To meet their question with an answer commending or condemning civilization, culture, or piety . . . is simply referring them . . . to the world they already live in" (p. 191). "Why not admit to them openly that we cannot speak of God." Why not make the question about God "the central them of our preaching." This is the situation in the Church, and it is the same in principle for "the *theological classroom in the university.*" There is an academic need, and it is also the general human need, which science cannot

satisfy. Science ends in a question mark. Theology as the science of religion has no place in the university. The science of religion is a proper field for any scientist, but such study leaves the religious need, the deep, universal, human need above and beyond. This line of thought is historical; it is an ancestral line which runs back through Kierkegaard to Luther and Calvin, and to Paul and Jeremiah; but not through Martensen to Erasmus, not through Schleiermacher to Melanchthon. It is the task of the ministry to speak of God; but to speak of God would be to speak God's Word, which would mean "to speak in the realm of revelation and faith." To speak God's Word would be to speak the word which can come only from Him through revelation, and be apprehended only by faith. God's Word is "the word that God becomes man." It is the task of the ministry "to say that *God* becomes *man,* but to say it as God's word." "This would be the answer to man's question about redemption from humanity" (p. 199), "the only answer that possesses genuine transcendence, and so can solve the riddle of immanence." "This is the answer we should give, and this is just the answer we cannot give." There are "three ways we might take in the direction of finding such an answer, and they all three end with the insight that we cannot reach it" (p. 200). These are the ways (1) of dogmatism, (2) of self-criticism or mysticism, and (3) of dialectic. Dogmatism is man's word, not God's. In mysticism man strives of his own effort to reach God. Dialectic ends in paradox; it develops the idea of God on the one hand, and the criticism of man on the other, and refers both to their common presupposition, which "may not be named," and "cannot be apprehended." The living truth about God and man is that "God becomes man." "The word of God is at once the necessary and the impossible task of the minister" (p. 213). And so the discourse ends in paradox and preplexity. Barth is fully aware of this perplexity, and sums it up in the opening statement of this discourse: "As ministers we ought to speak of God.

We are human, however, and so cannot speak of God. We ought therefore to recognize both our obligation and our inability, and by that very recognition give God the glory" (p. 186).

Up to this point, the book has been dealing with the minister's task of preaching the Word of God. The nature of this task has been analyzed, and the historical as well as the social context of preaching has been vividly and acutely discussed. Now we pass to the consideration of the position and function of the Reformed Church. The chapter on "The Doctrinal Task of the Reformed Churches" was given originally as an address before the General Assembly of the Union of the Reformed Churches at Emden, September, 1923. At the outset, reference is made to the fact that the Reformed Churches have abandoned their doctrinal standards, under the belief that doctrine and theology are something other than religion and life, and less important. The invitation, therefore, "to speak on the subject of the doctrine, theology, the preaching message of the Reformed churches," brings the feeling of being at odds with the spirit of harmony and good will, and practical endeavor, which characterizes religious meetings of the day. The question of doctrine, right doctrine, is the sore spot of present-day Protestantism, and of Christianity generally. But the question of doctrine cannot be evaded. It is vain to urge that what is needed is "to press forward to practical tests of the old truths in new relations." It is a sham solution for the reason that the question, What is it that is to be tested? must first be answered. Upon the answer to this question "everything else depends for its meaning and value." The proper and inevitable course is from thought to action; only then can "strongly spiritual striving have light and a definite object. The question to be settled first is, Have the Reformed Churches something peculiarly their own?" If so, what? Well, there is first of all the old Reformed Church idea, "the Reformed Church confessions of faith." A Reformed Churchman is one who has a par-

ticular, definite historical and doctrinal position. Our open or secret rebellion against the particular, our flight to the general and universal, "Our impatience at being Reformed churchmen (how petty!) when we might be simply disciples of Jesus—indicates a mode of thought which in many of us has become almost chronic" (p. 227). "The place where the Holy Catholic Church is believed is the particular church which has its own history and its own outlook." "The peace of Christendom cannot be served by understandings that lack content" (p. 228). But the genius of the Reformed movement was averse to the authority of the whole Christian tradition, except so far as it could be "justified by the Scriptures, witnessed to by the Spirit of truth in our spirit."

> There is to be sure a history of the Reformed churches, and there are documentary statements of their beliefs; . . . but in the truest sense there is no such thing as Reformed doctrine, except the timeless appeal to the open Bible and to the Spirit from which it speaks to our spirit. (P. 229.)

"Our fathers . . . left us only creeds," to be revised if need be. "In those churches Christian history has no doctrinal *authority* whatever; the authority lies rather in the *Scriptures* and in the *Spirit*, both of which (even the Scriptures!) are beyond history," and this in turn "points beyond itself to revelation." And yet both Scripture and Spirit must "work their way to authority through criticism."

> It *may* be our doctrinal task to make a careful revision of the theology of Geneva or of the Heidelberg Catechism or of the Canons of Dort; or, if we credit ourselves with the necessary authority and insight, it *may* be our task to draw up a new creed. (P. 231.)

Here, it may be remarked, we have the secret of the fate of Protestantism. Criticism, inspired by the presumption of the requisite authority and insight, is to be the final judge of Scripture and of Spirit. Protestant history exhibits the disastrous consequences of this presumption. Reason is placed above sight, and religion becomes rationalism.

The second answer to the question, What is the peculiar possession of the Reformed Churches? may point to the various distinctive features of Reformed teaching and polity. We may find satisfaction and the feeling of security in the body of truths possessed; but "A church does not live upon truths; . . . a church lives upon *truth,*" because this it is that establishes the Church, and this truth is "*God himself,*" as He speaks His own Word in Scripture and in Spirit. It is the truth itself which gives the recognition and acknowledgment that the Word of God must prevail.

A third answer points to the inner attributes of personalities,—to Luther, to Calvin, or to Zwingli, for example. But in the "Confessions of Faith" it was "substance of doctrine," not personalities, that gave weight and authority. The man was the "servant of the divine word." Their creeds were not expositions of their own inner experience, but witnesses of the faith within. The primary characteristic of Reformed doctrine is what is known as the "Scriptural Principle," the principle that "truth is contained only in the Word of God." Every doctrine must therefore be measured against an unchangeable and impassable standard discoverable in the Scriptures. "What one may be moved to say concerning God, the world, and man, because he must say it, having let the Scriptures speak to him,—that . . . is Reformed doctrine." "God's witness to himself in Holy Scripture" is God speaking. "God is speaking" is the central and originating thought of Reformed doctrine. "God is speaking—He! And not even the highest and most specifically religious element in the experience of grace *through* which He speaks, may itself take the place of God" (p. 242). "God Himself not only *is* the truth and the whole truth, but He is also the *revelation* and the whole revelation that He is the truth" (p. 244). But the day soon came "when it was forgotten that God was spoken of when the Bible was called the Word of God." People completely forgot the meaning of the statement, "God is speaking!" They lost the wonder of God, and lived by the

wonder of the world. Truth shriveled into the moral and sentimental maxims of the Enlightenment; "and finally even Christian experience was reduced in Schleiermacher and his followers, both of the left wing and the right, to the hypothesis of being the highest expression of a religious instinct common to all men."

Here we have the outbreak of the deadly virus which has destroyed the vitals of Protestantism,—the infection of naturalistic humanism which was in Protestantism from the beginning, the substitution of man for God in the religious life.

The author argues eloquently that what is needed to bring religion back to the Reformed standards, is a renewal of the awareness of God speaking in His Word, the working out of a new conception of the Scriptural Principle, and a fresh thinking out of the category of revelation. In view of these requirements, there is need of a reconsideration of the "substance of doctrine," the fundamental affirmations of the Reformed creed. This is best done by directing attention to three questions: (1) What were the real objections urged by the Reformers to the Mediæval Catholic Church? (2) What precisely was the ground of the Reformed separation from Lutheranism? and (3) What was the issue as to man's part in salvation, the issue between faith alone and good works? As to the first, it was objected that the Mediæval Catholic Church put man in the place of God by the fact that the Church took over to itself the work of salvation. As to the second, the separation was due to difference in the way of understanding and explaining the Lord's presence in the Holy Supper, and in general the revelation of God in the Lord's humanity,—the difference between transcendence and immanence. As to the third, it was the issue between faith as the possession of man and faith as God's gift and God's operation. These questions are discussed with a firm grasp of history, and with a genuine religious interest. The reader is well paid for the effort to follow it closely.

The book closes with the chapter on "The Christian's Place in Society." In general, society as it is presents an absolute contrast with the Kingdom of God, to be constituted in the world beyond. In this world, society takes its own course, being "ruled by its own logos." This course, as we see it, is a wrong one; but it is modified by another factor, the movement of God in history. The present stage of society is a phase of the movement of history. The Christian may wish to change the course of things, to "Christianize society"; but experience has shown that "it is no easier to bring it to Christ than Christ to it." The Christian needs to see things as they are, and to deal with realities. However bad the conditions may be, and however wrong the tendencies, the Christian may believe that the inner meaning of the actual course of things is, that there is a movement of God in history, and in the life of individuals. This is the hope and promise of the world. "God in history is *a priori* victory in history." God is preparing a new creation, but the Kingdom of God is really beyond us. The new heaven and the new earth belong to the world beyond. The Christian's place in society is, to live in the consciousness that God rules the world; but His rule is hidden from our sight, and operates by miracle from the world above.

Thus we end on the constant and dominant note of transcendence, a transcendence so absolute that morality as well as religion are left in a realm that is unapproachable and even inconceivable except by the eye of faith. The book makes a deep religious impression. It raises Protestantism to its highest power; it points us directly to the very essence of Protestant theology and of Protestant religion; and it does this in the light of the warmest conviction. But it also exposes the weakness of Protestantism, not only in its history but in its philosophy of life. In spite of the extreme emphasis placed upon the transcendence of God and upon the miracle of faith through which God works, the supremacy of man's reason is maintained in the principle of private

judgment. In other words, the independence and the authority of man's private judgment is the concrete fact, the central fact of his experience; but God, and faith in God, are assigned to an absolutely remote and empty world. There is much sound and penetrating analysis and criticism of existing conditions and of human nature; there is an extraordinary wealth of religious thought expressed in glowing language; but the nature of God, and the relation of God to man, though eloquently asserted, are left in the "hidden" realm of transcendence. We rise from the book with all its richness as from a trance, and find ourselves in a vacuum as to the meaning of God and Spirit. There seems to be an entire absence of any knowledge of man as a spiritual being. The distinction between the natural and the spiritual in man is strangely wanting; and this is the characteristic defect of the book as a discussion of the concrete religious life of man. In spite of the wealth of analysis, of criticism, and of historical and religious material, the book is tantalizing and disappointing. The style is diffuse, and the treatment is remote. From a well prepared background, we seem to be approaching the point of the conclusion; but before reaching it, new considerations arise and finally the point vanishes. This is tantalizing, and gives the impression of elusiveness. Nevertheless, the book is one of extraordinary interest and importance, and should be read by every one who wishes to be informed in the history of the Christian religion. The first reading is difficult and unsatisfactory; the reader is disturbed and distracted by the appearance of extravagant paradox and superabundant rhetoric; but persistent and close re-reading brings the atmosphere and context of the writer's thought to view, with the effect of developing deeply sympathetic interest and grateful appreciation. The final impression is that the book is the product of intimate contact with religious people and with religious thought.

Brunner's book gives the impression of a clear-headed philosopher and a well-informed student. The book is

enlightening as to the philosophy of history and of current life. It is no less religious in tone, no less analytical and critical of existing conditions, than Barth's book, but it maintains more obviously and consistently a philosophical position. The author contrasts the two fundamental historical philosophies, that of immanence and that of transcendence. The philosophy of immanence is identified with Stoic monism, with evolutionism, and with modernistic naturalism; the philosophy of transcendence is the opposite of all these. The author argues convincingly that modern thought, under the dominance of the philosophy of immanence, has displaced the Christian religion. The Theology of Crisis is the theology that recognizes that present-day religious thought and life have reached the last stages of dissolution, and that only the theology of transcendence can restore the life of the Christian Church. This conclusion is supported by a careful discussion of the present-day attitude towards Truth and Revelation, Life and Salvation, the Problem of Ethics, Progress and the Kingdom of God. He presents well fortified arguments to show that truth, life, ethics, and progress have been misconceived, misrepresented, degraded, and perverted by the modernistic naturalism and the truncated rationalism of the day. On the other hand, revelation, salvation, the ethical ideal, and the Kingdom of God are all in the transcendent realm, hidden except to the eye of faith; and faith itself is the transcendent operation of God. The Kingdom of God is and remains in the realm of the transcendent. There is much in common in the two books, especially the emphasis on man's utter dependence upon God and his utter helplessness without God. There is in both books much wholesome religion expressed on this point. The two books taken together are real substantial contributions to the religious thought of the present day.

So far we have been readers and not critics. We have made a persistent effort to enter sympathetically into the thought of the authors, and to give their thought in their own language. But this is only half of our task. We have

yet to do some work of constructive criticism, and to make an effort to present a more adequate body of religious thought and doctrine.

While we may appropriate much of the criticism of existing conditions and much of the religious thought which we find in these brilliant exponents of the Barthian Movement, there are two points where we observe in them serious defects: (1) the lack of clear distinction between the natural and the spiritual in man; and (2) the lack of any positive knowledge of the nature of God.

The distinction, fundamental for religious thinking, between the natural and the spiritual, has always been seriously obscure, with consequent endless confusion. The word "spiritual" is used so variously and so vaguely by writers in general that it is really impossible to tell in particular cases precisely what is meant by it. One meaning is involved in the familiar distinction between the material and the spiritual. It is illustrated by the definition: Sensation and thought are spiritual; speech and action are natural. Speech and action are bodily movements; sensation and thought are states of the mind. This suggests a broader definition: Bodies and their behavior are material; states of the mind are spiritual. Under this definition, the world of bodies and their behavior is natural, and is termed the natural world; the world of minds is spiritual. This is the metaphysical definition of the words "natural" and "spiritual." A change of meaning is involved in making the distinction between the physical and the psychical. Here the meaning of "physical" is co-extensive with that of "material" and of "natural" in the above definition; but the word "psychical" is not co-extensive with the word "spiritual" in meaning. The word "psychical" has reference to the distinction in man between mind and body; but the meaning of the word "spiritual" goes beyond man to include the world of spirit generally, or the spiritual world as contrasted with the physical. Then again, a further analysis of man's experience brings to light another distinction,—

that between two levels of mental states, as when we speak in Swedenborg's terms of natural thought and spiritual thought. This is illustrated in the definition: Our thoughts and feelings directly connected with bodies, are natural; but our thoughts and feelings relating to ideas and sentiments, are spiritual. For example, we see the green grass, hear the church bell, smell and taste the red, sweet apple; and we then say "The grass is growing finely," "The bell has a clear tone," "The apple is rich in flavor." At such times we are thinking about the properties of those bodies; and we are describing the feelings we have with reference to them. We call these thoughts and feelings "natural"; but still they are psychical; they are mental states. Color, sound, and odor are, according to psycho-physical analysis, mental states, sensations; not qualities of bodies apart from minds. But when we think of the education and career of a child, and feel interest and satisfaction and joy in his progress and achievements, in his developing qualities, his innocence, his obedience, his loyalty, his devotion, his piety, his growing intelligence and capacity for usefulness to family, friends, and community, we are thinking directly of the life of his spirit, and only remotely and incidentally of the behavior of his body. We call this thought "spiritual," as contrasted with the thought about the behavior of bodies. We note here, as a matter of critical importance, that the distinction between the natural and the spiritual in these cases tends to become perplexingly complicated, and consequently more or less unsteady and arbitrary. It is this complication that gives rise to the vagueness and variety of the meaning of the word "spiritual" in common speech and even in formal discussion. Consider the complications involved in the use of such words as "material," "natural," "rational," "moral," "affectional," "volitional," "intellectual," "intuitional," or in the use of such phrases as "material and spiritual," "natural and spiritual," "natural thought and spiritual thought," "natural, rational, and spiritual," "rational, moral, and spiritual," "natural affection and spiritual affection."

Observe that the word "natural" is used now as the equivalent of "material," and in contrast with "spiritual" in general; as when we speak of the natural world, meaning the material, physical world, the world of bodies and their behavior. Again, we use the word "natural" to include part of the mental or psychical; as when we speak of natural thought or natural affection, in contrast with spiritual thought or affection. Then again we use the word "natural" to mean what is spontaneous, normal, what belongs to the proper being or behavior of a person or thing. Usually the context shows which meaning is intended; but in the case of such phrases as "the natural man," "natural thought," and "natural affection," the word "natural" has a special meaning which is contrasted with "spiritual." Natural thought, for example, is not only thought about bodies and their behavior, but also about rational, moral, and even religious life; so, too, the natural man is not only the man in his bodily life and behavior, but the man in his rational and moral activity and life. Natural affection includes not merely man's animal affections, but his rational and moral affections as well, in so far as these are not chastened by spiritual intelligence and motive. In view of these several differences of meaning, it is not surprising that the word "natural" is used vaguely and ambiguously in common speech.

Perhaps the easiest approach to these complications is through the meaning of the phrase "natural thought." This does not mean material thought, for there is no such thing as material thought, thought which is material. Thought is in its very essence spiritual. Natural thought, therefore, is a lower level of thought than the higher level which we call specifically "spiritual thought." We see, then, that when we use the expression "natural thought," we are giving the word "natural" a new meaning radically different from the meaning it has in the phrase, "the natural world." We give it a meaning which covers a part of the meaning of "spiritual," when "spiritual" is used in distinction from

"material," as in the phrase "the natural world," that is, the material or physical world. But the use of the expression "natural thought" implies also a new meaning of the word "spiritual," for it is used to make a distinction between natural thought and spiritual thought, and this involves a distinction within the meaning of the word "spiritual." In other words, it involves two levels of the spiritual, when "spiritual" is used in opposition to "material."

What, then, do we mean precisely by the terms "natural thought" and "spiritual thought"? To begin with, by "natural thought" we mean the body of thought we acquire from birth by the exercise of our native capacities, however developed or educated: thought about bodies, including persons and their behavior; thought about social, civil, rational, and moral life; and even thought about religious life, when God is thought of as a person in the bodily sense. Consequently, the whole body of our knowledge of nature, the physical world, the whole body of our science, including much of our philosophy, is the object of natural thought.

When, however, we take the meaning of "natural thought" in this broad, comprehensive way, we encounter another distinction, that expressed by the phrases "natural thought" and "rational thought." In making this distinction, we obviously restrict the meaning of the word "natural." When we reflect upon this distinction, we are reminded that all thought involves perception of relations; and therefore all thought is relational, or rational. Here we observe still another distinction, that within the meaning of the word "rational." We may express this distinction in terms of two levels of thought, and define "natural thought" as thought about concrete situations, and "rational thought" as thought about concepts and abstract relations. For example, when we think of the sun rising and setting day after day, we are thinking concretely and naturally; but when we think of the earth rotating on its axis and revolving around the sun, we are thinking in terms of concepts and abstract relations. We see, or think we see, the sun

rise; but we do not see the earth rotate or revolve, although we might see this if we were properly placed. Other examples of rational thought would be abstract mechanics, physics, and chemistry. In fact the whole body of the natural sciences is a body of thought about concepts and abstract relations; in other words, a body of rational thought, true or false.

When, however, we pass to the human world, we meet a further complication. We have natural thought and rational thought about men in general; but when, more specifically, we think of the states of mind men have in response to the teachings of religion, we pass out of the realm of nature and out of the realm of the natural mind into a new and higher realm. Thoughts about God and man's relation to God are still rational, but they belong to a higher level of rational thought. To mark this level we call it "the spiritual rational." We have then "natural thought," "rational thought," and "spiritual thought." Observe that the word "rational" may be used in a comprehensive sense, as distinguished from "natural," and in a restricted sense in contrast with "spiritual." In other words, rational thought may be exercised on three different levels: (1) on the level of bodies and their behavior; (2) on the level of concepts and abstract relations; and (3) on the level of spiritual states of mind, states of mind consciously directed to the Lord as the Source of love and wisdom. Or more simply, thought is always concerned with relations: (1) relations of bodies to each other; (2) relations of concepts; and (3) relations of spiritual states of mind. In the language of Swedenborg, these are three degrees of rational activity. So much for the words "natural" and "rational."

We have now to deal with the more obscure and difficult word "spiritual." In general, the word "spiritual" is used in contrast with "material." We speak, for example, of matter and spirit, of the material and the spiritual world. This is, as we have said, the metaphysical use of the words. In a less general way, we speak of body and spirit, meaning

the human body and the human spirit, or mind. This distinction is involved when we say, "Man is a spiritual being," asserting a contrast with the view that man is merely a complex material organism. This we have characterized as the psychological meaning of the word "spiritual," inasmuch as here it includes the whole body of man's conscious activities: his sensations, feelings, affections, sentiments, desires, thoughts, will, intellect, ideas, concepts, volition, intuition, and the rest. When we wish to make a further distinction, we employ the terms "body," "mind," and "spirit," or "body," "soul," and "spirit." We use the form "body, mind, and spirit" to make the distinction between the intellectual powers and the affectional. The word "spirit" is used vaguely to characterize the quality of a man's inner life,—the active and effective quality of his affections, feelings, and emotions, rather than the ideas and thoughts which are used to express them. The original and effective spring of action and conduct is referred to when we say "a man of spirit," "a bold spirit," "a gentle spirit," etc. The radical and primitive meaning is expressed in the phrase "breath of life." The word *spiritus* in Latin, as also the word *anima,* means "breath"; and breath was supposed to be the life-giving agent. "And the Lord God . . . breathed into his nostrils the breath of life, and man became a living soul" (Gen. ii, 7). Accordingly, the spirit of man is his inner life, that which makes him to be alive, that which gives purpose and direction to the movements of his body and to his mental operations as well. The form "body, soul, and spirit" involves another and perhaps still vaguer meaning of "spirit." The word "soul" is used obscurely and variously; so obscurely and variously that the psychologists have tried to do without it altogether. As the equivalent of the Greek *psyché*, it was taken to mean the organic form which motivates or inhabits the body, and which may exist apart from it as a disembodied spirit, the immortal soul. The soul of the body is the directly activating life of the body; but the spirit as contrasted with the soul is the

innermost being of the man, the active center which inspires and moves the soul. The terms "soul" and "spirit" are, however, used interchangeably in contrast with the body; and even in relation to each other they often change places, as with the Stoics and early Christians. This is evidence of the vagueness of the ideas they represent; and the word "spiritual" succeeds to this vagueness, and as a consequence includes the meaning of both. So much for the literary usages.

In religious discourse, the word "spiritual" is used, still vaguely but somewhat more consistently, of a certain quality of exalted sentiments, emotions, and ideas. A man is said to be spiritual not merely when he is religious, but also when he is actuated by higher ideals and motives than is the ordinary religious man. His inner life is thought to be more directly under the Lord's influence. With Swedenborg the meaning of the word "spiritual" is at once more definite and at the same time more complicated, inasmuch as it varies significantly with the context. First of all, in contrast with the natural, the spiritual is the whole body of man's thoughts, feelings, and interests that is more directly concerned with the *quality* of life rather than with its outward expression, with states of mind rather than behavior of body. If we attempt to draw the line between the natural man and the spiritual man, we must do more than identify the spiritual man with the immortal soul, with the man that lives on after the death of the body. The natural man also continues to live after the death of the body, either in heaven or in hell, according as he has lived morally and religiously, or selfishly and wickedly. But the spiritual man lives on a higher plane than the moral or the merely religious,—that is, religious in the sense of practical obedience to the literal precepts of the Bible, or, in general, of one's religion. The spiritual man in this specific religious sense has a certain level of religious intelligence as well as of religious motives. The religious man, both natural and spiritual, thinks of God, and acknowledges his obligation to render obedience; but

the spiritual man thinks of God in terms of His Divine qualities, rather than in terms of a bodily, space-filling personality. For example, much of the so-called "Jesus worship" of the present day is worship of the man Jesus as He lived His bodily life here on earth. There may be, of course, faithful followers of the Lord of this kind; but their religion is natural, not spiritual in this distinctive sense. According to Swedenborg's use of the term, the religion of the spiritual man is worship of the Lord Jesus Christ in His Divine Humanity. So much for this distinctive use of the word "spiritual" in contrast with the word "natural" in the religious sense.

But the word "spiritual" has another meaning in Swedenborg which is entirely new and peculiar. It occurs in the series "natural, spiritual, and celestial." The word "spiritual" here has a restricted meaning, which lies between "natural" on the one hand and "celestial" on the other. In common speech, the word "celestial" means ordinarily the heavens above as contrasted with the earth beneath, the celestial as opposed to the terrestial. But as the meaning of the word "heaven" is transferred from the physical world to the spiritual, so is the meaning of "celestial." In this transferred meaning, "celestial" is identical with heavenly or spiritual. But in Swedenborg the meaning of "celestial" is both restricted and exalted. This is done on the basis of an analysis of man's spiritual constitution. In psychological terms, the spiritual man is constituted of affection and thought. In this relation, affection is interior, and more exalted than thought. When this is applied to man's higher spiritual constitution, his affectional level is called "celestial," and his intellectual level "spiritual." So that the religious man as a whole is constituted of three degrees: the natural, the spiritual, and the celestial. The spiritual degree of man is the degree of religious intelligence which characterizes the man who has a consistent and rational knowledge of his relation to God, and views his fellow man in the light of this knowledge. This restricted and special meaning of the

word "spiritual" leads us to further complications and to new difficulties, but we may leave these aside for the moment. The word "celestial" as distinguished from "spiritual" in this restricted sense also offers difficult complications; but in this special relation it means a certain level of elevated and further developed affection, a quality of affection above the intellectual, and more fully and directly recipient of the Lord's love; it is affection for the interior expressions and manifestations of the Lord's love in one's self and in others.

With a knowledge of these degrees in the constitution of the religious man, we are enabled to describe the religious life more definitely and completely. It is the lack of this knowledge that makes so much of the language of the Barthians obscure and empty. They use the word "spiritual," it is true, but with little or no positive and definite content. The nearest approach to a positive content is given in the use of the word "faith" to name the act whereby man appropriates God's Word, and has a knowledge of God. This act of faith gives assurance of spiritual life as a sort of transcendent function which God operates by *grace*. In fact, both grace and faith are miracles, and are imparted irrespective of man's initiative or merit. Man does not and cannot come to a knowledge of God; but God comes to man by and through these miracles.

But if man cannot get a knowledge of God in the Bible or by his own natural effort, if God's Word is absolutely transcendent, then the whole notion of God and of spiritual life is mere contrast effect, the fabric of abstract rationalization. All religion is then an empty dream. The natural life goes on of itself in its own way. And although grace and faith are supposed to have untold beneficial and blessed consequences, the connection between the spiritual and the natural remains unthinkable. This is another way of saying that the Barthian Movement, as the quintessence of the Reformed philosophy of religion, is the expiring phase of Protestantism; for in this philosophy religion is given over to ration-

alism, and abstract rationalism is a systematic denial of religion.

To justify this conclusion it would be necessary to discuss some very delicate and difficult theological and metaphysical questions, which would be quite out of place here. But we may offer some suggestions to help the student of the Barthian Movement, and of other religious questions of the day, to look for a concrete knowledge both of God and of spiritual life. In the first place, it is obvious that the Bible, even in its literal sense, gives us a marvelously complete knowledge of God. If one will turn to the concordance, and follow up all the references to God, he will be overwhelmed at the wealth of knowledge given. Some of this knowledge is what we have called "natural," some is "spiritual." But with the spiritual understanding of the Bible extended and deepened by the aid of the Doctrine of Correspondences, the spiritual knowledge of God is immensely increased and clarified. We might exemplify this in the case of the predictions of the coming of the Messiah; in the case of the Gospel story of the Lord's life on earth; in the case of the visions described in the Book of Revelation; and especially in the case of the description of the New Jerusalem, and of the Lord's Second Coming; but this would take us too far afield. We may, however, suggest that by the exercise of the faculties which the Lord has given us, we can learn the spiritual truth of the Bible about God and about spiritual life to any extent our expanding capacities may reach.

The first and supreme truth of the Bible is, that God is Infinite Love with its wisdom and power, and as such He is present by creation and by the continued act of preservation to every man born into the world, whether Christian or non-Christian, civilized or savage. It is the presence and operation of God that makes man to be man, that gives life and keeps him alive. Man may, however, forget or deny this dependence. This does not affect the fact of the presence and operation, but it does affect the quality and degree of

these. In other words, God's presence and operation are conditioned as to quality and degree by man's knowledge, acknowledgment, and willing and intelligent co-operation; otherwise he would be an automaton. It is for this reason that God has revealed Himself in His Word; for without such revelation man could have no knowledge of Him. But man may by the exercise of freedom and rationality, which are his original endowments, accept or reject this revealed knowledge; he may insist on knowing things for himself and in himself; and if he does this, he shuts out to that extent the Lord's presence and operation. If he persists in this to the end, he may utterly destroy the faculty of receiving at the higher levels the knowledge and the operative presence of the Lord. He thus becomes thoroughly perverted, and in this condition he is said to be "lost."

Now, according to both the literal and the spiritual meaning of the Bible, mankind has fallen into this perverted and lost condition at three successive critical stages. To give an adequate account of these would involve the complete spiritual history of mankind from the beginning to the present day. It will suffice to mention these without comment. The first was what is known as the Fall, described in the Bible under the figure of eating the forbidden fruit of the tree of the knowledge of good and evil. From this state salvation was provided; and this is described correspondentially in the story of Noah. The second Fall was the state of the world at the time of the Lord's Advent; and salvation was provided in the Lord's life among men, and the gift of His spirit. The third Fall was the state of the world at the time of the Lord's Second Coming in the spiritual truth of His Word; when Swedenborg published his expositions of the spiritual meaning of Genesis, Exodus, and the Book of Revelation. As the result of the Lord's Second Coming and the establishment of the New Jerusalem, man's spiritual knowledge and understanding are being developed, and developed on a sufficient natural and rational basis to make it enduring and final. The history of the Protestant Church

is a part of the history of this third Fall. The process of salvation is now going on.

The philosophy of this history would meet the difficulties the Barthians are struggling with. It would offer in the place of a transcendent, unapproachable, unknowable God, a God of Infinite Love with all the qualities and powers that belong to love,—not love in the abstract, but love in the organic form of man, a Divine Man. We can think of such a God as a concrete fact, and as present to us in the love and wisdom which we directly know and which we are. We do not have to think of God as absolutely transcendent and unknowable, to make Him wholly other than the creature man; we have only to make the distinction between the finite love which we are and the Infinite Love which God is,—the distinction between love as a limited recipient and Love as the Infinite Source. Then too as to God's Word,—in the place of a transcendent, unutterable, unattainable "word of God," which can only be made real by the act of faith given through the miracle of grace, we offer the Word of God given in human language, which by correspondence expresses and embodies spiritual and divine truth, the truth about spiritual and divine love. Through a knowledge of correspondences we are given the means of learning this truth to the end of living it. This philosophy of love and of correspondence clears away the difficulties of natural rational thinking. It would be an easy matter to show that throughout the Bible the sun corresponds to love, divine or human, good or bad, unselfish or selfish. Any one can try for himself the experiment of reading the Bible with this correspondence in mind, substituting the meaning of the word "love" for the meaning of the word "sun" in every instance. To get the assurance that the correspondence is real and uniform, and not arbitrary and fanciful, compare the function of the sun in the natural world with the function of love in the spiritual, and you will see the correspondence for yourself; you will also see the ground and meaning of Swedenborg's statement, that the sun corre-

sponds to love, or to the Lord as love. Bear in mind that the sun may correspond to good or bad love, according to the context. For example, at the close of the Bible, in the Book of Revelation, where it is said that there shall be no need of the sun, the context shows that self-love is meant; that in the New Jerusalem there will be no need for the stimulus and motive of self-love. Learn the correspondences of the words "moon," "stars," "clouds," "tree," "olive," "lamb," "ox," "horse," "camel," "Assyria," "Egypt," "Canaan," "Abraham," "David," and so on; read the Bible in the light of these correspondences, and you will find that it is lighted up with a new meaning, a distinct and connected spiritual meaning, which gives the spiritual history of mankind past and future. It will also be seen to give divine truth about the Lord Himself. Thus the Bible will be found to be no less marvelous and divine than it is for the Barthians; but it will be brought as the Word of God to the apprehension of men. It will remain in a certain sense and in part transcendent and incomprehensible, but it will also be seen to be divinely adapted to all levels of human understanding and needs.

If the Barthian Movement with its religious earnestness and insight would cast off its theory of the absolutely transcendent nature of God and of the "Word of God," and see in the Bible its divinely adapted structure, and see in God a Divine Human Person of Love and Wisdom, it might go far to realize its purpose and aspiration to renew the face of Protestantism, and help to renew the face of Christianity.

There is with the Barthians no distinct recognition of the predicted Second Coming of the Lord. There is a vivid hope of the renewal of Protestantism and of Christianity; and they are attempting to set forth the conditions and requirements of this renewal. But they really have little use for Christ in their theology, and consequently in their religion. They have perfunctory and conventional references to Christ as God, and as Mediator, to His sacrificial death and atonement; but their real plan of salvation is the

doctrine of faith alone, faith in God through His grace. In this respect, neither their theology nor their religion is Christian. What they need is a knowledge of the Lord's glorification, His making His Human Divine. This would give them a knowledge of Christ the Lord, the one God of heaven and earth. They would then be able to read the prophesies of His Second Coming with light and confidence, and be able to proclaim this Second Coming, His Coming in the spiritual meaning of the Bible, and do their share in the establishment of the New Jerusalem.

LEWIS F. HITE.

EDITORIAL DEPARTMENT

THE CONVENTION

The recent meeting of the General Convention of the New Jerusalem in the United States of America, as is usual with our Conventions held in Boston, was well attended, and the attendance was distributed in good proportion from the various localities. In this respect it compared favorably with the Convention in Washington in 1928. The arrangements for entertainment, though perhaps too elaborate, promoted social enjoyment. The usual Sunday climax was marked by a sensible experience of exaltation.

Interest in Convention proceedings was stimulated and deepened by sharp differences of opinion and policy, which caused disturbing personal and partisan agitation. It would be out of place to attempt to state or characterize the opinions and positions of the groups involved. It is impossible for one person or party to state satisfactorily the position of the other; and there was no proper attempt by the parties themselves to state their positions in plain and comprehensive terms which might reach the issues involved. This was perhaps inevitable, but still to be regretted. The result was that the Convention had to pass, at least indirectly, upon issues which were either obscured or unrecognized in the heat of partisan feeling and interest. Real and grave interests were at stake; but they were more in the form of subconscious and uncriticized presuppositions than of well defined convictions. It may not be possible to state these issues clearly and fully to the satisfaction of any of the parties; but it may be profitable to attempt to look beneath the surface of the actual and apparent differences to the underlying principles and the subtle influences that were more or less operative in the minds of those interested. This may be done, and perhaps should be done, quite irrespective of the special occasion which this Convention furnished.

The Convention, as likewise the Church which it represents and of which it is the central organization, rests upon the basis of a commonly accepted body of knowledge and upon certain convictions which are held in common. These convictions are expressed variously in words, and are held more or less definitely and consistently; but they bind together the members into a community. Of these convictions there are two which are supreme and controlling. We express them by saying, We believe that the Lord Jesus Christ in His Divine Humanity is the one only God of heaven and earth; and we believe that the Bible, by virtue of its spiritual meaning, is the Word of God to men. These two articles of faith are distinctive; and it is this feeling and conviction of distinctiveness that makes the New-Church membership into a spiritual communion. It is true, that New-Church people have much in common with those around them, much in common with the historic faiths, the Roman Catholic and the Protestant; and it is by no means easy to see or to assert the distinctiveness of our faith when these common features are made prominent. The distinctiveness of our belief in the Lord and in the Bible may be blurred and confused by the effect of certain ambiguities which attach to familiar statements commonly accepted for the most part, but still with different meanings with different people or bodies. For example, when one says he believes that Jesus was Divine, this may be taken to express the common belief of all Christians from the beginning. But the statement is ambiguous. It may mean that Jesus was divine in the same sense that any other man is divine, in the sense that Jesus had immediate access to God and had His life from God, as every man has. Taken in this sense it is equivalent to saying that Jesus was a mere man, that His divinity was nothing peculiar, but was merely what He shared in common with all men. Obviously, this is not the common belief of all Christians. Strictly speaking it is not the belief of any who are really and truly Christians; for the real and true Christian believes of the Lord what He Himself said. But again, the words may mean that He was peculiarly and uniquely Divine. Here, again, is an ambiguity that must be

recognized to avoid classing all who use the phrase, "Jesus was divine," as having a common belief; whereas in fact two exactly opposite beliefs are involved—the belief that Jesus was a mere man and the belief that He was uniquely Divine.

Then, too, the words "Jesus was divine" may be taken to be equivalent to the form "Christ was God," which is the form which has been accepted by all worshippers of Christ from the beginning. But this statement may mean, and usually does mean, that Jesus Christ was the incarnation of the Second Person of the Trinity; or it may mean, as it does in the faith of the New Jerusalem, that the Lord Jesus Christ is the glorified Human, the one only God of heaven and earth. This ambiguity leads to serious and deep confusion; it seems to unite in one common belief all who use the formula "Christ is God," when really it confuses two entirely different beliefs, and conceals the fact that the phrase may express beliefs which are mutually contradictory, the contradiction between the belief on the one hand that Christ is the one only God, and on the other that He is one of three Gods. We cannot in sincerity and truth ignore these ambiguities, and look upon all who use the expressions "Jesus was Divine," or "Christ was God," as having a common belief.

Similar ambiguities attach to the much used present-day formula: "All who acknowledge Jesus as Lord and master are, or should be, united in one common bond of Christian faith, and this acknowledgment is the sufficient mark of Christian discipleship." But it is one thing to acknowledge as Lord Jesus, the exemplary good man, and quite another to acknowledge the Lord Jesus Christ as uniquely Divine, whether the incarnation of God Himself, or of the Son from eternity (the Second Person of the Trinity). Nothing is gained for the cause of truth, nor for the cause of humanity, by discounting these ambiguities, under the pretext or the conviction, that these are mere words and phrases which are used to express virtually the same fact for practical religion. But if practical religion is more than mere practical ethics or practical morality, then the phrases, "Jesus the merely good man," "Jesus the uniquely

divine man," "Jesus Christ the Son of God," and "the Lord Jesus Christ Glorified is the one only God," have each a distinct religious meaning and value. The inevitable and obvious result of ignoring these distinctions is intellectual and religious confusion, leading to doubt and question, and in the end to the loss of religion and Christianity altogether, which is now so distressingly and alarmingly observable.

Again, it has been the common belief of Christians, that the Bible is the Word of God. This expression, too, is ambiguous. It may mean that the Bible in the letter, in the sense intended by the writers, is the Word of God; or it may mean, as it is in these days expressed, that the Bible *contains* the Word of God, but in the letter it is a merely human production, by men of religious genius perhaps and by men inspired in the same sense that Plato and Shakespeare were inspired, and so by men who wrote for themselves, and only what they themselves thought. The mere statement that the Bible is the Word of God does not therefore express one common belief, but may mean either of two contrasting beliefs. The ambiguity is serious and confusing, and raises doubts and questions which may lead to the actual or virtual rejection of the Bible altogether. To avoid ambiguity, we of the New Church qualify the statement, and say we believe the Bible is the Word of God by virtue of its spiritual meaning; and we add that this meaning is ascertained by making use of the fact, the principle, and the doctrine of Correspondence.

The importance for us of recognizing these ambiguities is that, although New-Church people have their own doctrines and know the language used to express them, they are nevertheless apt to identify their meaning with that of the common expressions, and to suppose that these common expressions have a general meaning which includes their own, and which they should be liberal and broad-minded enough to accept. In this way, for the satisfaction of appearing to be in agreement and on common Christian ground, they surrender their distinctiveness and their opportunities.

It is, however, not so much these ambiguities that disturb the

Convention and the membership of the Church, although they may form part of the adverse background which operates to attract attention and interest, and to distract thought from the distinctive New-Church principles and teachings. *It is rather the vagueness and confusion of our ideas of the Second Coming, of what the New Church really is, and of Swedenborg's character and position and work, that cause trouble and dissension.*

We get our knowledge of the Second Coming from the literal and the spiritual teachings of the Bible, from the Lord's predictions, and especially from the spiritual meaning of the Apocalypse. We no longer think of the Second Coming as the Lord's coming in person in the flesh; this idea is fading out even among orthodox Christians. Now, the question is, What do we mean by His spiritual coming? A natural, but mischievous, idea is, that it is something like the presence and operation of the old Stoic World-Reason, or like the Neoplatonic World-Soul,—a universal influence or atmosphere that descends upon men irrespective of their particular dispositions or special conscious effort. This may be called the universalistic theory of the Second Coming, a theory which is probably held deliberately and articulately by very few, although the language of many seems to imply it.

The New-Church view is that the Lord has come in person to men in the spiritual truth of His Word. He has always been in that truth, and has been present to men in it in so far as they have been willing and able to see this truth and make it the truth of their lives. Even in the flesh the Lord was also present in spirit to those who saw and heard Him. "I am the Way, the Truth, and the Life," He said; and "He opened their understanding that they might understand the Scriptures." This was coming to them in spirit. We have no adequate means of knowing to what extent or to what degree He opened their understanding; but in the Gospel record and in the history of the Christian Church we have evidence that He has in a measure been spiritually present to men all the while. We have also in this history evidence that men strayed from His presence, and

lost the light and the power of the spirit. It was under these conditions that the Lord fulfilled His promise to come again. But He had to make use of a new mode of approach. Men have had the Bible for ages, the Old Testament from the time of Moses and the Prophets, and the New Testament from the time of the Apostles. But the Jews had so perverted the Bible as a means of communication that it was "made of none effect," and the Lord had to come in the flesh that He might in bodily person restore to men their lost knowledge of Him.

So, too, when the degree of spiritual light and power in which He was able to be present to the men of the Christian Church, became obscured and perverted, the Lord provided a new means of approach. In the Christian development of the *natural* rational mind, the Lord had a basis for building up a new and higher degree of rationality. Men had made great progress in the knowledge of the world, the world of nature; and the rational faculty had been trained in understanding this world. This was a basic preparation for a knowledge and understanding of the spiritual world. In Swedenborg, the Lord prepared a human instrument for giving men this knowledge and understanding. First of all He opened Swedenborg's spiritual senses so that he could have direct acquaintance with the spiritual world as an objective reality; then He opened and enlightened his *spiritual* rational factulity, while he was reading and studying the Bible, so that, having a knowledge of both worlds, he could see and learn the Correspondence between the things of the two worlds, and could thus learn the spiritual meaning of the Bible, and give this meaning in the language of men. In this way the Lord became present to Swedenborg's spiritual rational mind; and in and through the spiritual meaning of the Bible which Swedenborg made known, and in the spiritual meaning which others may learn, the Lord is present to all men who approach Him in this way, present to the spiritual rational mind of men.

This is the Lord's Second Coming, and this is the way He has provided for His Second Coming. It is a coming in person, in the spiritual sense of person, in the sense in which Swedenborg

says "God is the very and only Man, Man in and of Himself"; "God-Man is the very and only Divine Love and Wisdom"; and that "men and angels are loves and wisdoms, loves and wisdoms derived and finite." It is the thought of the Lord as Divine Love and Wisdom that gives us the spiritual idea of God as Man, and as the Divine Person. It is the thought of the Lord as Divine Love and Wisdom that gives us the spiritual idea of the Second Coming. The Love and Wisdom which the Lord is, can be received only in states of love and wisdom; as higher and more comprehensive states of love and wisdom are received by lower and less comprehensive states. The Lord can come to men on the spiritual rational level only in spiritual rational states of love and wisdom. In order, therefore, for men to receive the Lord in His Second Coming, men must raise themselves, or rather must allow the Lord to raise them, to spiritual rational states of love and wisdom; and they do this by learning and living the spiritual truth of the Bible. This exemplifies the principle, Influx is according to the state of the recipient. In thinking of the nature of the Second Coming, it is of the utmost importance to bear in mind that the Lord flows as love and wisdom into men's knowledge of Him, and consequently that men must exercise the duty and privilege of learning about the Lord in the Spiritual Sense of His Word. *It is in this way that they become members of the New Church.*

We must not confuse the Second Coming with a natural enlargement of the Lord's perpetual presence with men. The general and vague idea that the New Day, which many hope for and expect, is a nearer and fuller approach, apart from special means, of the Lord to men, making all things new, excludes all thought of the Second Coming, and indeed of the first coming. The Lord has been as near and as fully present from the beginning of time as men were willing and able to receive Him. He had to accommodate Himself to men in a special way for each new and fuller approach. He provided the conditions for these new approaches; and it was given to men to fulfil these conditions in rational freedom.

The Second Coming constitutes and establishes among men

the body of believers and receivers which we call the New Church, and whose formation is described in the Book of Revelation under the figure of the New Jerusalem. The New Jerusalem represents specifically the body of doctrine derived from the Bible when interpeted in the light of its spiritual meaning. This body of doctrine is divinely-given teaching about the Lord and about man, and about man's relation to the Lord and to all other men; it is summed up in the law of love to the Lord and to the neighbor.

Reflection upon the meaning of this law leads us to the philosophy of love. The Lord's love for men is love for the whole human race, and it includes love for each and every individual man. Men live from the Lord's love, and truly receive His love as the love of others. This love of others in men is mutual love, because each man loves the other reciprocally; it unites men with each other, and through their love for others unites each pair, and indeed any group, in love for all others. Thus we have love for the neighbor in the several degrees of family, friends, and the community larger and larger.

So the body of doctrine which we call the New Jerusalem, when understood as the doctrine of love and about love, binds all who accept and live according to it into one body of members with the common purpose of living spiritual lives in the light of the spiritual truth of the Lord's Word. This body of members have one object of worship, one commonly acknowledged source of spiritual truth, and one purpose of serving the community in the light of the truth given them. Such a body organized for common worship of the Lord Jesus Christ glorified as the one only God of heaven and earth, and for promoting the Lord's presence among men, is united in the common purpose of living from the Lord in spirit and in truth, in word and deed, and is properly called the Lord's New Church on the earth, the New Jerusalem descending from God out of heaven to men on earth. This is a spiritual as well as a natural church; it is founded upon a distinct development of man's spiritual rational mind and life, as well as upon an extraordinary de-

velopment of his natural rational mind and life. In this respect it is distinct from all other churches that have ever been on the earth.

Much may be said of the deficiencies of the actual members of the present New-Church organization, and much may be said of the excellences of the members of the various Christian denominations, and even of other religions; but all this has reference to individuals, who may or may not be true representatives of their principles and doctrines. What we should avoid is, confusing New-Church doctrines and New-Church membership with imaginary characters of persons and principles outside the Church.

The doctrines of the New Church are doctrines about spiritual truth and life. Spiritual truth is truth about the whole range of life, and especially how the spiritual is expressed in the natural, how the spiritual truth of the Bible is conveyed to the minds of men and embodied in their lives. Spiritual truth which does not throw light on the details of practical life is truth in the abstract, truth in thought but not in deed. The task of the New Church as an organization is to show and exemplify the application of the spiritual truth of the Bible to the conduct of life; this is its mission, its work for the future. In devoting themselves to this work, New-Churchmen will show themselves progressive in the real and true sense.

A firm and steady grasp of the fundamental teachings of the Church will clear away the confusion and discord which now plague the Church. New-Church people live in an oppressive atmosphere. The naturalism and rationalism of the age, supported by the advances of science, and intensified by worldly interests, tend to submerge and pre-occupy all New-Church thought and life. In getting acquainted with the world, there is danger of surrendering to the world. The only safeguard and remedy is, study, understanding, and application of the doctrines of the Church.

Lewis F. Hite.

A NEGLECTED "ANTICIPATION"

Speakers and writers in the cause of the New Church frequently point out ways in which Swedenborg anticipated scientific theories and mechanical contrivances of a later day. So all his biographers do. In a readable sketch of Swedenborg's life, Mr. George Trobridge has a paragraph about the mechanical contrivances:

> The first of these inventions was "the plan of a certain ship, which with its men was to go under the surface of the sea, wherever it chooses, and do great damage to the fleet of the enemy." Another was a device for raising ships with their cargoes by means of sluices, where there is no fall of water. Yet another, which from description seems like an incipient steam engine, for setting mill wheels in motion under similar circumstances—i.e., when falling water was not available: "the wheel will nevertheless revolve by means of fire, which will put the water in motion." A magazine air-gun to discharge sixty or seventy shots in succession, without re-loading; and a flying machine, were further projects of his active brain. The idea of a flying machine he returned to again later; but Polhem seems to have thrown cold water on his schemes, expressing his opinion that "with respect to flying by artificial means, there is the same difficulty as in making a *perpetuum mobile*, or gold by artificial means; although at first sight it seems as easy to be done as it is desirable". (P. 13.)

In the days when Dr. J. J. Garth Wilkinson was launching Swedenborg's scientific works in English with such admirable introductions and in good translations, Emerson was telling audiences,

> It seems that he [Swedenborg] anticipated much science of the nineteenth century; anticipated in astronomy, the discovery of the seventh planet,—but, unhappily, not also of the eighth; anticipated the views of modern astronomy in regard to the generation of the earths from the sun; in magnetism, some important experiments and conclusions of later students; in chemistry, the atomatic theory; in anatomy, the discoveries of Schichting, Monro and Wilson; and first demonstrated the office of the lungs. ("Representative Men," Everyman's Library edition, p. 203.)

This latter account the modern biographer would revise and amplify.

It seems strange that in such lists of "anticipations," even

when New-Churchmen are themselves drawing up the lists, certain other anticipations, in the region of theological thought, are rarely if ever included. There is every reason to say, for instance, that Swedenborg anticipated the current social note in Christian thought. With his doctrine of "larger neighbors" than the individual man, and with his insistence that the spiritual life is realized only in the total of human interests and in the mass of the civic and moral life, he brought out in the theology of the New Church as one of its distinctive aspects what today is called the "Social Gospel", never letting this gospel drop to the levels of social reform only, or even of what is called social service, but upholding it as a needed and coming aspect of the spiritual life of men.

And there are still other anticipations in the region of his final and highest interests, as of the movement towards Christian unity. But we mean to speak of one other especially, and of one in the field of the theologian's task, as technical as any finding of Swedenborg's in chemistry or anatomy.

In Swedenborg's day the theologian pursued what we can call, fairly enough, a deductive method. He took his stand in certain general premises of the Christian faith, or even in fixed formulations of it which were ready at hand. If he was a Lutheran, this theologian would occupy given Lutheran positions. These positions he would state, organize and amplify, and then proceed to re-enforce from Scripture. Old and New Testament Scripture was a supply of proof-texts for him. He upheld his doctrinal statement with a citation of passages from Scripture. Very diverse teachings were so upheld. Scripture seemed to lend itself to any doctrine. There were realizations of this somewhat uncomfortable fact. A theologian contemporary with Swedenborg betrayed a coming scepticism:

> Men ope this book, their favorite creed in mind;
> Each seeks his own, and each his own doth find.

It was in reference to this ambiguous approach to the Bible by the theologian (or by anyone else) that Swedenborg spoke of the Scripture's being like a nose of putty, which could be turned this way or that at one's doctrinal pleasure.

Today religious thought, and certainly the precise thinking of the theologian, appreciates that this procedure only means coming out from the Bible with exactly that with which one went in. An inductive examination of the teaching of Scripture has long been the practice. Just as the scientist puts to one side theory, preconception, present opinion, and examines his field of data for what is to be found there, the theologian long ago learned to approach Scripture, not with a teaching, but to get its teaching from it. The most readable account which the present writer knows, of this change in the working of the theological mind on Scripture, is Dr. William Newton Clarke's "The Use of the Scriptures in Theology." This little book makes very plain the fundamental alteration which has taken place since Swedenborg's day in the approach of the theological mind to the Scriptures, and in its use of the Scriptures, for doctrine.

With the old approach in force all around him, Swedenborg was scientist enough (and here was one more effect of his early preparation for his office of revelator) to pursue what we have been calling the inductive method on Scripture in the formulation of doctrine. His position always was, that the doctrine wanted is that of Scripture, that this doctrine is to be drawn from Scripture or from the Word's literal sense, and then enforced from it, as it could be properly if in the first place it was drawn from it. Nor did this "drawing of doctrine from the Word's sense of the letter" mean adopting a statement here, or one there. Doctrine arises by a process of assembling all that the Scripture has to say on a given subject, organizing and stating it connectedly. It arises, as the "Arcana Cœlestia" says, by "explication." This method, now alone countenanced by the reflecting theologian, Swedenborg pursued as though it were second nature to him, without any acute consciousness, apparently, of departure from methods in vogue, and with so little notice to his readers that many of these still seem to find the old procedure reflected in his pages. They see him citing Scripture for doctrine apparently in the approved ancient fashion. But there is what we may call a shop-work on Swedenborg's part of

which most readers have no information,—all the preliminary Bible study which he undertook before he began the formulation of what he found. Bible indexes, and other material long unpublished and even now little known, contain his researches, his examination of Scripture, his assemblage of sources. He did not simply confirm a doctrine with a Scripture citation. He had first assembled masses of Scripture on the points of the doctrine, and from this material he "drew" or formulated the teaching there to be found; sample re-enforcements came later.

The posthumous book called "Scripture Confirmations"* seems to the present writer to be a witness to this theological method in the use of Scripture in which Swedenborg is to be credited with one of his greatest anticipations of all. He himself gave no title to the manuscript. It was a collection of passages with which he had worked steadily, despite a late date for the manuscript as such. It represented the sources from which he drew the teaching of which he was making such extended and elaborate formulations. "Scripture Sources" would indicate far better the way in which the material served him. But the first editor of the work, issuing it in Latin, called it *"Dicta Probantia"*—"passages proving," almost "proof-texts." And in English the work has worn a similar title, "Scripture Confirmations." Either title obscures Swedenborg's actual theological method, and indeed makes the old method seem to be his. Instead of indicating the whole of his procedure and position,—that all doctrine is to be drawn from the Word's literal sense, and then confirmed thereby,—the sole attention is on the secondary process of confirmation, which, if pursued alone, is the old and discredited procedure of a past theology.

William F. Wunsch.

POSSIBLE STUDIES: AN INVITATION

As the Editor in charge of the Department of Studies, the writer is prompted to say a brief word in the interests of the Department.

*The price of this book has recently been reduced to 40 cents.

Our ministers inevitably engage in biblical or doctrinal studies or both as they go about the preparation of a sermon. Various kinds of class work call for similar studies. In many of our Associations there are ministers' meetings for which papers are prepared. The REVIEW wishes that much more frequently than is the case these papers and studies could be forwarded to it, for use in its pages, and for the wider consideration of the Church. Will not possible contributors take this brief reference as a cordial invitation to submit to the REVIEW studies which they have made or are making?

The unlimited scope for study which the Theological Works give is axiomatic. They have themselves put the axiom in pithy words in their motto "*Nunc licet:* now it is men's privilege to enter with the understanding into the mysteries of faith."

The Council of Ministers a year ago initiated a collective study of critical Bible problems. This year it enlarged the committee on the subject. The REVIEW has already published some preliminary studies by one member of this committee and also a report from the committee as a whole, and stands ready to help the committee and individual members of it to bring results (however tentative) into accessible form for all in its columns. In the past, individual students have entered this field. Notably the Rev. Samuel Noble did so over a century ago in England. Some biblical textual criticism necessarily attended on the work of such men as Le Boys des Guays abroad and Dr. Samuel H. Worcester in this country. Do many of us appreciate the general value, or the value for biblical study of a critical kind, of the former's Scripture indexes or of the latter's very informing word-index to the "Apocalypse Explained"? The most comprehensive entrance on critical Bible problems was attempted finally by the Rev. John Worcester, whose results—they are very general but controlling considerations—were gathered into certain chapters of his "The Bread of Life." Still other individuals have made studies on their own account in this field. But now a collective study, i.e., by groups of workers, has set in, not only in this country, but in England. The British Conference anticipated action by

the General Convention by one year, when it resolved at its meeting in 1928: "That the subject of the relation of the Revelation made through Emanuel Swedenborg to Textual Criticism be referred to the Committee of Ministers and Leaders for careful consideration and report." As we said, the REVIEW will be glad to have its Department of Studies serve as a means of bringing to general attention results and studies from individuals or committees on the subject.

Studies in the Word's historical and plainer meaning and in its deeper sense are always sought. New light appears in both constantly. The whole Gospel in the New Church embraces both. Just on this point there is a Scripture which with its explanation in the Theological Works offers excellent material for one or more studies. We are thinking of the passage in the Psalms:

> Lo, we heard of Him in Ephratah, we found Him in the fields of the wood (cxxxii, 6; as translated in the "Apocalypse Explained").

At "Apocalypse Expanded," n. 684 (*27*), the explanation is, that both in the spiritual sense of the Word and in the natural the Lord is found. So again in the same monumental work of Scripture explanation, at n. 700 (*9*). Incidentally the passage offers an item for textual study. For in the Authorised Version we read,

> Lo, we heard of it at Ephratah; we found it in the fields of the wood.

What the Israelites found was, of course, the ark, as the context of the verse also indicates. But Swedenborg translates as quoted.

The scope for doctrinal studies is also limitless. There is no end to the inquiry possible either into the Theological Works, or with them into all the realities of the religious experience. And however far-flung the study, it can always find contemporary application.

The writer has often pondered the declaration in "Brief Exposition" that

> The faith of the new church cannot by any means be together with the faith of the former church, and that in case they be together, such a

collision and conflict will ensue as to destroy everything of the church in man (n. 102).

Inevitably our outlook on the religious world in which we work will be fashioned in the light of this declaration. The manner of our effort will be determined by it. Does the saying mean no more than that a traditional set of beliefs can only be at war with the new doctrines? Unquestionably old and new teachings are set in opposition throughout the treatise. But are they analysed deeply to the animating faith in each? Is it not essentially the animating faiths which are at war and which cannot be together? For, as another brief treatise puts it, the animating faith of traditional Christian teaching is, that God does His saving work without a real participation by the human will. "The whole of theology at the present day hinges upon the Divine omnipotence" (Invitation to the New Church, n. 21). And that omnipotence was very arbitrarily conceived. But the faith of the New Church assigns man his full part. Of course these two attitudes to life cannot be assumed by one and the same person. Is it of these animating and formative faiths that "Brief Exposition" goes on to say, "that they do not agree together in one-third, no, not even one-tenth part" (n. 103)? For of the doctrines, traditional and newly disclosed, we are also told, in the other treatise cited,

> The doctrinals in "True Christian Religion," with such as acknowledge a personal union in Christ, and approach Christ, and partake of the Eucharist under the two kinds, agree with the doctrinals of the Roman Catholic Church, and with the doctrinals of the Protestants. (Invitation to the New Church, n. 2.)

Here at least is a fair point for careful docrinal study. Obviously, too, it has practical significance for the spirit and manner of our work in the contemporary world.

For, to make one more quotation, and this from the contemporary world of religious thought, in order to sharpen the relevance of the question, it would seem that there is an animating faith at work which is itself dropping as foreign to it a theology exclusively hinged upon the Divine omnipotence.

We quote from the "Encyclopædia Britannica," 13th Edition, vol. xxii, p. 276a:

> While retained in the creeds of several denominations, in the public teaching of the churches the doctrine of predestination has lost its place and power. While the doctrine of election magnified God's grace, and so encouraged humility in man, it minimized man's freedom, and so produced either an over-confidence in those who believed themselves elect, or despair in those who could not reach the assurance. Now it is recognized that God's sovereignty must be conceived as consistent with man's freedom. While God fulfills his all-embracing purpose, that fulfilment leaves room for the exercise of individual freedom; the freedom God has bestowed on man He can so restrain and direct as to overrule even its abuse for His own gracious ends. That God desires that all shall be saved, and that the salvation of each depends on his own choice —these are the general convictions of modern theology.

Here is a theology, then, hinging not exclusively on God's power and will, but also upon man's part. We recall how the great "faith" prefixed to "True Christian Religion" distributes what it has to say over God's part and man's part. Such pronouncements as we have cited seem to us challenging material for rewarding and timely doctrinal study, with a practical bearing upon the mode of our work.

Many readers of the REVIEW, both among the ministers and among the laymen and women, must have subjects and questions of their own which they are studying, and should know that the pages of the REVIEW are cordially open to them for bringing their studies to the attention of others. The undersigned will appreciate especially contributions to the Department of Doctrinal and Biblical Studies.

WILLIAM F. WUNSCH.

BIBLICAL AND DOCTRINAL STUDIES

SPIRITUAL RELATIONSHIPS

The English, perhaps better than any other nation in the world, have put their deep feeling for the home into these moving verses by John Howard Payne:

'Mid pleasures and palaces though we may roam,
Be it ever so humble there's no place like home.
A charm from the skies seems to hallow us there,
Which, seek thro' the world, is ne'er met with elsewhere.

An exile from home, splendor dazzles in vain;
Oh, give me my lowly thatched cottage again.
The birds singing gaily that came at my call,
Give me them, and that peace of mind, dearer than all.

The feeling of security and peace in the surroundings so well known as is the place where we have been brought up, is one of the deepest reaching in human experience. In spite of our impulses to wander and explore new fields of enterprise and new lands, there is a steady call in our heart for the quiet resting place after the struggles endured abroad and far from home. In the well known circle of the family, where each knows the other and has adjusted himself to peculiarities, there is a haven which affords protection from the storms that break on the high seas of life.

Poets may be gifted enough to describe those sweet emotions connected with reflections upon the early home life which every one of us feels. And when we have grasped the depth and the intensity of our devotion to a place of security and peace, we are prepared to catch a glimpse of the sacrifice which the Lord made in abandoning family and home.

Among the influences that tended to divert our Lord from the pursuit of His work on earth were: the call of home life

and the companionship of His relatives; the call of national fame; and the temptation to become a famous ecclesiastical teacher of Judaism.

The most prominent of these three in our present reflections is the call of His home. Perhaps very few of us in reading the Gospels realize the strong ties which connected the Lord with His home. Indeed it does not come out too clearly in the narrative. But if we think a moment about the great love the Jews had for their country, we can only regard it as the outcome of a great love for their homes and families. Indeed even today, when there is no place for His people to dwell together safely as a nation having its own confines, the love of the home is very prominent among them. The paternal guidance so well brought out in the early history of Israel, is still strongly mirrored in their life today.

In the days of the Lord, when Judah was ready to make her last stand against mighty Rome, the enemy of her independence, home life was a precious jewel to be guarded zealously.

One of the precepts, given in the days of old to the rising nation, was this:

> Honor thy father and thy mother, that thy days may be prolonged in the land which Jehovah thy God giveth thee. (Exodus xx, 12.)

Very often the Lord himself pointed to the dutiful obligations connected with sonship; and in His controversies with the Pharisees he asserted the value of this precept.

> And he said unto them: Full well ye reject the commandment of God that ye may keep your tradition. For Moses said: "Honor thy father and thy mother, and he that speaketh evil of father or mother, let him die the death." But ye say, if a man says to father or mother "Anything of mine that might have been of use to you is korban, that is, consecrated to God," you let him off from doing anything more for his father or mother, and so nullify what God had said by what you have handed down. Ye have many such practices. (Mark vii, 9-14.)

But as we approach another Gospel incident, at the close of Mark iii, we are amazed to see another attitude in the Lord.

To some there may even seem to be a contradiction in Scripture on the subject; but if we lift ourselves from the sphere of

the historical to the sphere of the eternal, or from the sphere of the natural to the sphere of the spiritual, all seeming contradiction disappears. After more searching reflection we find a key to hidden truths.

The presence of two distinct endeavors of the human mind, the obedient and conservative on the one hand and the revolutionary and progressive on the other, helps explain any seeming contradiction in the attitude of the Lord. In Him two great forces wrestled for supremacy. The human inherited from the mother and the Divine, emerging from within, strove for victory. Indeed, the battle in which these two were engaged throughout the Lord's life on earth, is vividly reflected in the Gospels, and can be read clearly.

All the tendencies commonly found in man, like the endeavor to become famous as a national hero and leader, or to be influential as a teacher of truths in the body of a ruling church, or the inertia attached to the conservatism of a traditional home, were present in the Lord in concentrated intensity. His Jewish ancestry from the side of the mother was indeed visible in all His struggle. The sins of the fathers were gathered into Him from the thousandth generation.

In order to bare these foundations of the human inherited from the mother, we shall gather evidences in our study, pertaining to the character of the Hebrew mind. For in the Hebrew mind we find all that Swedenborg presses into the statement:

> For the humanity appertaining to him was from the mother, thus an infirm humanity, having with it the hereditary principle thence derived. (Arcana Cœlestia, n. 2159.)

The Old Testament mind had many excellent qualities; but in their extreme opposites they led into the deepest hells. Indeed in the Hebrew race all the best qualities and all the worst of human kind seem to concentrated. The utter obedience demanded from the faithful servant was exemplified by many a splendid member of this nation. By contrast, the most potent revolutionary ideas came from among the same race. Prophets like Amos, Jeremiah, and Isaiah shake the very foundations of

a self-satisfied autocracy. The humiliation which an Israelite was capable of feeling was offset by his ability to conceive the proudest zeal in overlordship. Although he was extremely pious, he was capable of being entirely wrapped up in worldly affairs and money-gaining. The piety and the strictness of his religious life stand out as distinctive qualities.

Indeed, we cannot forget the one great quality of the Hebrew mind: its persistency. The tragic zeal for independence involved the later leaders of Judaism in endless struggles with the Roman empire, which finally brought its ruin.

Perhaps one thing the Hebrew race lacked toward the end was competent leadership. Her very dreams of a Messiah, a man full of zeal for national independence and capable of ruling and of maintaining the nation in spite of all her enemies, were forms of the hope and the desire for a great leader.

The good and the truth of the Hebrew race were manifested in its relentless endeavors to establish social righteousness, begun in the Decalogue and strengthened in the labors of the various prophets and its constant efforts not to lose the great insight that there is one God, who is the Creator and Sustainer of this universe, and the Law-giver in all matters of personal and national life. The evils and falsities in the race show themselves in the aptitude of oppressing the weak and of striving for the accumulation of possessions. Cruelty against the enemy is expressed in her early warfare with neighboring tribes. The false notion that Jehovah was the God of Israel, solely, and the protector only of His chosen people, made them supercilious and arrogant. And the over-emphasized importance of law led to extreme legalism, which exterminated the true love for doing right. Instead of spreading her interests, they were localized in Jerusalem. Great courage often changed into utter despair.

These and many other of the typical Hebrew traits were present in the Lord's assumed nature. In a study of His human life we must have them in mind; for otherwise we cannot see the tremendous contrast present in Him who finally became victor over all the petty and mean hereditary infirmities of

human character, by conquering their force and replacing them by the corresponding good.

The Hebrew mind, with all its implications of emotional and rational nature, assailed the Lord. The simple and fundamental human devotion to "home" came into play too. Not only did hereditary weaknesses, as seen in the Hebrew inheritance, but also constitutional evil, present in every human being, struggle for dominion. Should he admit these urges in his life? Should he recognize their demands? Should he give way to the begging of His family to return to Nazareth?

> Then came his mother and his brothers, and standing without they sent to him calling him. And the multitude sat about him; and they said to him: Behold thy mother and thy brothers seek thee. (Mark iii, 31, 32.)

The mother and the brothers of Jesus intended to bring him back to the quietness of home, where He could restore His overwrought nerves (as they thought), and return to His customary occupation as a carpenter. And as they endeavored to terminate his activities before an interference of the ecclesiaticial authorities took place, they represented the mental struggles of the Lord as well. For in Him there strove the love of home life, with the demands of public ministry. In Him there wrestled the desire to be safe and quiet in a little town, with the urge to go out and preach the glad tidings to all the world.

A sudden temptation assailed Him. Should he abandon His career, which He had started successfully? Should He yield to the pleading of the mother, the mother Israel, to be an obedient son of hers, and stay in the established routine of piety, and in the submissive attitude of the nation that knew God as supreme Ruler and Judge; or should He follow the call of the Divine in Him, drawing Him out of the prison of well-meant but ill-conceived religious regulations and observances? Should He follow the voice from within, urging Him to leave the narrowness of a localized God and widen the horizon of mankind to the universal brotherhood of Christ?

Here is the question which He answered Himself: "And he

answered them saying: Who is my mother or my brothers?" This is the very center of the combat; and if we answer this question one way or the other, we must then take our position definitely. Shall we accept as the highest standard the supremacy of the nearest associates, the family, the home, or is there a higher standard? Is there a greater principle than this natural principle,—this principle which is observed in a measure even by animals? Is there possible, indeed, an elevation from the principle of blood relationship which binds men together? Is there another bond among men which is not temporal and local, but eternal and universal?

Here is the answer:

> And looking around on those who sat about him, he said: Here are my mother and my brothers. For whosoever shall do the will of God, the same is my brother and my mother and my sister. (Mark iii, 34, 35.)

The temptation to yield to the bond of blood is overcome. Once again the spiritual supremacy was attained in Christ. Once again He had withstood the lure of the ruling conception, of stale traditionalism. Once more He defeated the hereditary tendency presented by the mother and brothers, sharply defined in unvital and unthinking obedience to the law. He had established another spiritual principle. The everlasting and all-comprising towered above the local and passing.

> By brother in the Word is signified the good of love. In heaven all are associated according to spiritual relationships, which are of the good of love and of trust and confidence. (Apocalypse Explained, n. 64.)
>
> He separated from Himself and put off all the humanity which He had from the mother. (Arcana Cœlestia, n. 4649.)

These abstract statements of Swedenborg we have tried to illustrate in specific reflections. With the help of a guiding thought and the insight granted to us by the opening of the internal sense, we have glanced into struggles of the Lord's spirit. We see something of His struggles; we perceive something of the weaknesses of His assumed nature and something of His strength.

What then shall we do if a conflict ever comes between the call of one's own home or land or race and the realization that

a higher spiritual principle should be obeyed? The Lord Himself gave the answer.

The will of God is the bond that holds together men and women of different race and blood, of different birth and color. A universal brotherhood based on the principle of religious devotion to one's duties as relative, citizen, and man is being established by the Lord. We love to be active participants in this brotherhood. Perhaps we understand now the wisdom behind these hard conditions of admittance:

If any man come unto me and hateth not his own father and mother and wife and children and brothers and sisters, yea and his own life, he cannot be my disciple. (Luke xiv, 26.)

He that loveth father and mother more than me, is not worthy of me: and he that loveth son and daughter more than me is not worthy of me. (Matthew x, 37.)

Indeed, he that loves bonds of nature more than bonds of the spirit cannot be admitted in the great order of those who do the will of God. The universality of the Christian brotherhood is built on religious devotion. The importance of other affiliations is set behind. When struggling for guidance, we often need these words of the Lord:

For whosoever shall do the will of God, the same is my mother, my brother, and my sister. (Mark iii, 35.)

OTHMAR TOBISCH.

THE NEW DISPENSATION

What should we as members say is the distinguishing mark of the Church of the New Jerusalem? Some of us have a considerable objection to this name, because of the commonly accepted idea that the word Jerusalem carries with it some connection with the Jewish race, whereas no such connection exists other than that with any race of men in the world. For all, of every race and color, are invited into it; not as a form of belief only, but into its life of service to mankind in all the multitudinous forms of use that go to the sustenance of civilized and orderly human life on earth, under the conviction

that use to the true welfare of mankind, when done as service to the common good, as well as a means of livelihood for the individual worker, is the kingdom of God.

We are all fully convinced that the Lord has opened the spiritual sense of the Divine Word as the commencement of a new era wherein clearer views of the Lord's Divine Providence and a broader view of what constitutes the Christian Life will obtain. The uses man performs for the benefit of his fellow men will determine his state and condition in the permanent life after the body is put off, and his relation to his fellows there, when the universal law of attraction of like to like, places him in that form of use that he will find eventually to be best fitted to his character and ability, as well as his enjoyment of life. Yet it seems true that in this world of ours religion has been almost universally made to be primarily a matter of belief; and use to men has hardly been thought of apart from teaching beliefs. Thousands have thought to save their lives by a verbal profession of belief in God and in Mahomet as his prophet, with periodic prayers, and washings, enforced to keep this belief in mind. And thus we of the New Church, to whom Use is the kingdom of the Lord, finding all around us churches distinguished by their creeds, of necessity put forth our creed; namely,

That the Lord Jesus Christ is the God of Heaven and earth, that His Humanity is Divine, and that the Life of Charity must be lived by man on earth.

That the life of Charity means, for us, the life of use, may be seen from the extracts from the "Arcana Cœlestia" here given:

Uses are the goods which are called the goods of charity.

By uses are meant goods, and to do uses or goods, means to serve others, and minister to them. . . . Dignity and wealth are regarded merely as a means for doing uses.

This evil of the love of self and the world cannot be removed in any other way than by the love of self becoming the love of uses, also, the love of dominating, being not for the love of self, but for the sake of use; for in this way uses constitute the head as it were, and the love of self at first as the body, and at length, the feet.

These passages make plain what every man's experience corroborates, when one really desires that the Lord will bestow on him the love of service for its own sake. For service is the law of the heavens, increasing upwards, as we may well believe when we remember that our Lord said that He came among us "as one that serves."

So it may be believed by each one of us, that perfect happiness is to be attained here only by those who possess the thankful heart and the love of service in the Lord's kingdom of use to men.

In the light of the above extracts, which appeal so directly to our reason, we may attain to that wonderful love of the Lord Himself which, as the old prayer book taught some of us, "passeth understanding," as it certainly does. Our old hereditary will finally becomes quiescent, and the Lord grants us a new will; whence our understanding can be enlightened, and made anew, to accord with it. So we are taught in the story of Pharaoh's butler and baker, whose dreams were explained by Joseph. The internal sense of this story is both useful and highly interesting, besides showing what wonderful lessons for us to ponder over lie hid in things that at first sight do not seem to touch our own personal problems. We are the more surprised to see what stores of practical wisdom to guide and guard us lie stored up in the Divine Word, for the future generations of mankind.

We are reminded that each of us can tell of his discovery of the mine of important truth for all mankind, that has been opened in the "Arcana Cœlestia" and the other books founded upon it. All these are based on the internal sense of the good old Bible, that would be so much more useful to new readers of it, if some short synopsis of the internal sense, or only the fact itself, with some definition of the discrete degrees, natural and spiritual, were inserted. For it would teach mankind that the wonderful increase in knowledge, and the application to man's service of the great natural forces, culminating so far in radio transmission, are themselves only now possible, because the internal spiritual sense of the Divine Word has been

made accessible to mankind, as the Second Coming of the Lord. Men may know that they have a spiritual mind of which they have been unconscious, and which is so discrete from the natural mind as to require a second birth into the presence of the Lord, Who promised to come in and sup with them.

By the voluntary second birth, we enter into a life so distinct that it was necessary to warn us that "that which is born of the flesh is flesh; and that that which is born of the spirit, is spirit." The words clearly distinguish between the two worlds, natural and spiritual. It does not seem to have dawned on the minds even of the most advanced thinkers that we on this earth have now reached a point in our career which may be called the culmination of all natural progress, as we are able to overcome the law of gravity, or attraction to our own earth by traveling through the atmosphere and communing together in defiance of space through radio transmission.

If, therefore, our earth in common with all others of its kind (it evidently has had its origin and its stages of progression) is to serve the purpose of its creation, namely, to serve for unnumbered generations of the human race destined to be immortal beings, gifted with freedom of choice, something more than mere instinctive knowledge and subordinate will must come. All merely animal forms possess these. Men are called upon to return the love bestowed on them, to their Creator in the first place, and to His kingdom of suns, earths, and satellites, considered as forms of use to the vast multitudes of human beings born and educated on these innumerable globes; to be gathered together into the world of spirits above, or within, the material universe. There the great law of attraction, or of like to like, operates, too, which hitherto had held their bodies on their earths, despite the divinal revolutions of the latter and their annual travels in orbits around their respective suns. That law congregates their spirits into spheres where the ruling love determines their conditions, and order is always maintained by a force varying from the highest spontaneous love of it, in the heavens, down to fear of punishment in the hells, through many discrete stages

or degrees of love of self in its agreement, or its contrast, with the love of use in the Lord's kingdom.

Such indeed has been the immense increase in human ability to make the great natural forces that began with the application of the force of steam to pump water out of the mines in Cornwall, England, almost within the memory of men still living, in its use on the railroads of that country, etc. Now its power has brought America within six or seven days' travel on the ocean from that country; while the latest marvels of radio transmission seem almost to annihilate space and time. It might therefore be supposed that the human race on this earth had reached not only its blossoming time but its actual time of fruition; for it does not appear possible that anything more astonishing or nearer to what we have considered the limit of command over nature's unseen forces can be possible.

Also, as our minds are becoming accustomed to take broader and wider views of the universe of which our solar system is a part, and some of us are concluding from the latest discoveries made by improved telescopic power that what we have considered a confused number of immensely distant stars, and popularly called "The Milky Way," may possibly be a whole series of universes, each equal to what we have hitherto included in that term; the question arises in our minds, Is it possible that not only earths like our own, but the suns to which each constellation of earths belong, may have their creation, or coming into existence, their period of usefulness, and their extinction by combustion or dispersion?

Besides all of the foregoing, the report may be verified which has appeared in the daily papers that two stars have been seen to clash together to the apparent destruction of both. There would seem, then, to be another possible ending of a race of inhabitants who in the abuse of their freedom refused to live the truly human life, but sank back into the life of predacious animals, such as the Danish and Norwegian sea-rovers of old, preying on the simple fisher folk of all accessible shores.

This should surely remind us also that in the New Age which we fondly hope is now beginning, the names of many men now

famous in the history of many nations will become sunk in oblivion among the customs of some savage races that it is well to forget. To boast of human heredity after reading the description of it repeatedly given in our new revelation, one would think to be impossible. Except for the implantation of what we call "remains" (really states of affection for good and for truth), by the Divine oversight and mercy, no one could be saved. Would it not therefore be useful if we of the New Church in our appeal to our fellow men, called attention to the fact, first of all, that the internal or spiritual sense of the Word of the Lord has been made accessible to mankind? Also should we not interpolate, in the proposed newly translated edition of the Divine Word some short synopsis of each chapter's internal sense as the simplest way of calling attention to this important fact, at present so largely unknown? The headings to each chapter need not be much longer than those now to be found in that edition printed by the American Branch of the Oxford University Press published by the Abingdon Press of New York, and would certainly be an excellent method of calling attention to the fact of a New Dispensation.

T. Mower Martin.

REFLECTIONS ON A SUB-TITLE

A title-page often tells quite a story. This is more than usually true of the title-page of "True Christian Religion." It carries a provocative sub-title, "The Whole Theology of the New Church"; a bold brace of Scripture citations, Daniel vii, 13, 14 and Revelation xxi, 1, 2, as predictions of a New Church; and that remarkable and first subscription of himself by Swedenborg as "Servant of the Lord Jesus Christ." There are also of course the place and date of publication, Amsterdam, 1771,—i.e., in the closing year of the revelator's life in this world. Any of these items invites comment.

We single out the book's sub-title for a few reflections.

It is first of all to be remarked that the sub-title does not

read as above in our current translations. The Library and the Standard Editions of the work print it "The Universal Theology of the New Church." So also does the Rotch Edition. Yet the Latin is not "*Universalis Theologia*," but "*Universa Theologia*." In 1768, on the last page of his "Conjugial Love," where he placed advertisements of books done and to come, Swedenborg said,

> Within two years you will see the Doctrine of the New Church, predicted by the Lord in the Apocalypse xxi, xxii, *in fulness*. (Our italics.)

In letters to Dr. Beyer in 1770 and 1771 he referred to the coming work first (according to the translator) as "The Universal Theology of the New Church," but next as his "*Universa Theologia Novi Coeli et Novæ Ecclesiæ*." The second of these references and the "Conjugial Love" notice both point to the understanding that "True Christian Religion" was, as Dr. R. L. Tafel has put it, "a grand digest of all the doctrinal teachings heretofore published by the author, together with additions on such points as had not been thoroughly treated." See also "Brief Exposition," n. 1.

Most conceptions of the sub-title have been content with this idea. Still the translation "Universal" departs from the idea. And a debate became possible like that between Dr. Frank Sewall and Dr. T. F. Wright, published in the NEW-CHURCH REVIEW, vol. vi (1899), pp. 456, 617. The former inclined to the translation "Universal," because the universal principles of the New Church are summarized here, while the whole theology is hardly given. Dr. Wright thought the whole theology was represented. But, in supplement of Dr. Sewall's conception of omissions, we might easily maintain that the doctrine of Providence has no adequate setting forth, and that from the cardinal doctrine of the Word in this work so fundamental an item is absent as the list of books in Scripture which have a spiritual sense. The strictly theological teaching about the other world may also fairly be said to be absent. Even so, it is obviously Swedenborg's own thought that the work contains a summary of the doctrines of the New Church, and the sub-title means at least so much.

Its further suggestions, as one studies the work, seem to us far more interesting and significant.

As one passes from chapter to chapter in this crowning work of the revelator's, one is struck by the fact that in each chapter he takes up a point on which traditional teaching, he says, has gone astray. The "Whole Theology" of the New Church is therefore a corrective, and an advance, in Christian teaching. Strictly it is not only what is contained within the covers of the book, but is rather the whole body of Christian teaching, restated and revised at critical points, and everywhere advanced into a more ample and brighter light, that of the Word's spiritual sense, or that of the new heavens, or of the spiritual life as this is now possible in the Lord's Second Coming. So understood, the sub-titue indicates the *scope* of the book.

But from a still more suggestive point of view, the sub-title indicates the *aim* of the book.

Is it not a mistake to think that this crowning work of the Lord's servant concerns itself primarily with a correct Christian theology? Treasured as that well may be, it is no end in itself. The richest, truest, and most adequate formulations are wanted for a purpose beyond themselves. At this point we cast our gaze back upon the first and primary title of the work. It is "True Christian Religion." It is not "True Christian Theology." If now we return to the sub-title, we feel that the whole theology of the New Church is the restoration of true Christian religion. If traditional formulation has departed from actual Christian experience, and the divergences are pointed out in this book, or mistaken elaborations are pruned away, it is done in order to restore true Christian religion. If the supreme Christian ideas are advanced into a new light, deepened, given new application, revealed in greater depth, it is in order that guidance and inspiration may be furnished a revival of true Christian religion. The whole book is an effort to rescue and foster with an adequate intellectual exposition true Christianity. Does not the sub-title, taken in close combination with the title, suggest this for the aim of the book? The sub-title so

understood comes then into line with the definition of "Swedenborgianism" which Swedenborg gave Dr. Beyer in a letter: "Swedenborgianism" is nothing more or less than the worship of the Lord Jesus Christ.

Re-enforcing this last suggestion which we attribute to the sub-title are such passages as these from a little work which was a forerunner of "True Christian Religion":

> This . . . is a doctrine not only of faith but also of life. . . .
>
> The faith of the present day has separated religion from the church, since religion consists in the acknowledgment of one God, and in the worship of Him from faith grounded in charity. . . .
>
> The faith of the present church cannot be conjoined with charity, and produce any fruits, which are good works. (Brief Exposition, nn. 16, 45, 47.)

William F. Wunsch.

CURRENT LITERATURE

"CHIDAMBARA RAHASYAM REVEALED."*

In 1923 the London publishers, J. M. Dent & Sons, and their American agents, E. P. Dutton & Co., published a notable book from the pen of Mr. D. Gopaul Chetty, entitled "New Light upon Indian Philosophy; or, Swedenborg and Saiva Siddhanta." That treatise assured us that Saiva Siddhanta, or the religious philosophy of the Tamils of South India, "is the most elaborate, influential, and undoubtedly the most intrinsically valuable of all the religions of India." However, its deeper aspects are known to but few; and there is much that even those few do not well understand. In fact, Mr. Chetty informed us that, on becoming acquainted with Swedenborg's writings, he found that they "threw a flood of light upon the darker places in Saiva Siddhanta, and that his teachings contained many new things which Saiva Siddhanta did not know." He thereupon translated into Tamil and published Swedenborg's "Intercourse between the Soul and the Body," which received a warm reception by many Tamil scholars. As Mr. Chetty's knowledge of Swedenborg's teachings increased, he became convinced that

> The spiritual conquest of India by Christ will take place through the teaching of Swedenborg. That revelation must be spread far and wide. I am quite sure that in half a century such a Christianity will be able to do ten times as much work as the orthodox churches have done in the last three centuries. India is a land of philosophy, and Indians require philosophy to convince them. Swedenborg's philosophy is the best suited for the purpose. (New Light upon Indian Philosophy, p. 209.)

**Chidambara Rahasyam Revealed; a Philosophical Treatise.* By D. Gopaul Chetty. Madras: pub. by the author (Royapettah, Madras, India). 1930. 80 pp., 12mo. Boards, 60 cents.

As to what influence Mr. Chetty's treatise of seven years ago may have had upon his countrymen in the meantime, we have very little knowledge. It is significant, however, that when a young lady who was serving Bhai Manilal C. Parekh (Leader of the Oriental Christ Movement, Rajkot, Kathiawar, India) as stenographer during his recent stay in Boston, came to the rooms of the Massachusetts New-Church Union to learn more about Swedenborg because of Mr. Parekh's numerous and warm references to him, and this visit prompted the sending of a copy of Mr. Chetty's book to Mr. Parekh, the latter acknowledged the gift by praising it warmly and saying that a copy of it had long been in his library.

Since the publication of that book, Mr. Chetty's earnest advocacy of Swedenborg's teachings among the peoples of India has led to his appointment as "President of the Swedenborg Society of India and Burma, and Tamil Translator, Indian Publisher, and Honorary Propagandist to the Swedenborg Society of London." It is natural that in that capacity he should make further use of the press to enlighten his people with regard to the teachings of Swedenborg. The little book before us, "Chidambara Rahasyam Revealed," has recently been issued for this purpose. In the personal letter which accompanied the copy sent us for review, Mr. Chetty says of it:

> The true value and meaning of the "Secrets of Worship" at the Temple in Chidambaram City, the heart center of India, and other connected mysteries which were kept secret in India for centuries, are for the first time revealed in this book in the light of Swedenborg's teachings to astonish the people of India. This most important contribution is therefore creating a widespread interest in India in the study of Swedenborg's works.

In his Introduction the author begins by stating that the sacred scriptures of all ancient nations contain inexhaustible treasures which do not appear in the sense of the letter, but only interiorly and in accordance with the Science of Correspondences by which Swedenborg "has restored the dignity of the Bible by expounding its inner meaning." He mentions many attempts by Indian scholars to explain isolated passages of their

sacred writings, and longs for the coming of a revelator who may set forth the Science of Correspondences as applied to the Hindu Scriptures. The present little work embodies an attempt to explain the meaning of the sacred mysteries connected with the Chidambaram Temple by means of the knowledge he has acquired from Swedenborg. The early part of the treatise contains a goodly number of quotations from Saiva Siddhanta literature in this connection; but the last two-thirds are mostly devoted to setting forth Swedenborg's philosophy of love under the heading "God in the Heart of Man," various sections of this part taking up such subjects as discrete degrees, correspondences, man as a microosm, the heart, the correspondence of the heart with love, Love is God, and the marriage of love with wisdom. The last named section is illustrated by a drawing by the author's daughter, done under his direction.

While the little book would not be interesting to the average English reader, it should be of interest to those who look upon India as a land where the New Church may eventually prosper.

B. A. WHITTEMORE.

ANOTHER HISTORICAL NOVEL BY EDMUND HAMILTON SEARS.*

The readers of "Zatthu: A Tale of Ancient Galilee," will welcome this new book by the same author, Edmund Hamilton Sears, who is a member of our Newtonville Society. His intimate acquaintance with the history and every-day life of the Roman Empire in its classic period qualifies him admirably for his task of turning history into romance, without making it any the less history. Indeed, the fascinating love stories, and thrilling adventures of the heroes and heroines, woven in with the background of historical facts, truthfully fill in with events and illustrations the substance of what must have been going on in those ancient days, and thus make history live again for us

**Meeting Currents: Jupiter or Christ,—A Tale of the Days of Julian the Apostate.* By EDMUND HAMILTON SEARS, LITT.D. Boston: Cornhill Publishing Co. 1930. 491 pp., 12mo. $2.50.

before the eyes of the mind, and in the imagination of the reader.

The real service rendered by these historical novels is, therefore, not merely the rich entertainment found in fine novel-reading, but also a larger realization of what we owe to the people of those days for what they suffered and endured and achieved in the establishment and growth of the Christian Church. We now have only to live for Christianity, under most favorable circumstances; but for three centuries the worshipers of the Lord lived it in constant fear of awful suffering and violent death. In the language of the Foreword of this book,

> By fiercest sufferings were the Christians forced to prove their loyalty to their own faith. They were made targets in the arena; they were thrown to the wild beasts; they were racked and scourged; they had to sit on red-hot chairs; they were burnt to death.

Nevertheless, they so increased in numbers throughout the empire that the Emperor Constantine the Great became a convert, and made Christianity the religion of the state. His sons who succeeded him followed the same course. But, after fifty years of freedom of worship, the peril of persecution returned under Julian, who, reacting against the hypocrisy of his teachers, the monks, returned to paganism; but being himself a just ruler, he permitted no persecution on account of religion. The idol-worshipers, however, were encouraged, and looked for the time, which they believed to be at hand, when Christianity could be destroyed. The hatred of it had never died down, and that hatred was ready to burst forth into violence whenever and wherever the restraints were released. Hence the choice of this period of history for this book. The final struggle between paganism and Christianity had come. Therefore the title of the book, "Meeting Currents: Jupiter or Christ."

The reader is carried into a period of strife and clashing creeds. The law does not prevent desperate and lawless deeds. Plots, riots and bloody conflicts follow, and wanton acts of destruction, in which even some sects of Christians engage, justifying their conduct with the excuse that they are destroying the idols of paganism; while on the other hand, crafty and cruel

priests of paganism lay deep plots to instigate violent assaults on Christian congregations in their worship, and to bring false accusations against individual members of the same, seeking their death and the confiscation of their property. Witchcraft casts its spell over the people, even over officials of high rank. And bandits endeavor to carry off a Christian heroine, who is rescued by a pagan lover who becomes a Christian under her influence and that of her friends.

An impressive character is a Christian leader, Polio, of giant stature of both body and mind, now an aged man, who had survived the rack in the days of persecution long ago, and who is closing his life as a hermit, ministering to his Christian brethren and their families, and deeply loved by all,—a kind of pastor and shepherd of the flock. His teaching, or preaching, seems to set forth the faith of the Church at that time; and an example of it is interesting to the New-Churchman, who understands that the primitive Christian Church held the truth in unenlightened simplicity, as shown in the following extract:

> And so the Almighty One revealed Himself in our Lord Christ. He revealed Himself as everlasting mercy and as unfathomable boundless love. And those who saw this felt a new flame burn in their souls. The flame spread. Like a fire it ran through all our Roman world. Our Christian Church grew through the zeal which it inspired. Glorious has been its triumph, and mightier yet will be its march till it embraces all mankind.
>
> But by no means peaceable and bloodless will its progress be. Quarrelsome and unloving have the Christians all too often shown themselves since our Lord came. So, alas, will they show themselves through the centuries to come. Christians will torture, burn, and slay each other in the name of Him who died to save us all. Hate will have its reign. Cruel and savage lusts will have their reign. The light, this glorious and holy light, will through men's sinfulness and folly become dim. But when their vision is thus clouded they will find the light again by seeing it even as they saw it who walked daily with our Lord. They will find it when in humbleness they turn unto the Christ, behold Him as He healed the suffering and the sinful, go with Him to the mountain top to pray, bow down with veiled eyes while He treads Gethsemane, kneel penitent before Him as He hangs upon the cross, and rise to know Him as the Redeemer and Savior of mankind.

Wonderful, and wonderfully portrayed in this book by Dr.

Sears, is the triumph of Christianity over paganism, of the Christ over Jupiter, of love over selfishness. It shines forth in all the characters of the men and women who play the roles of Christians, in striking contrast with the characters of those who represent the pagan world in which they are living. No earlier period of history, and no later, could lend itself so well to the author's purpose of showing the emergence of the Christian religion from the idolatry and superstitions of the past.

The worship of Mithra, which had appealed to the officers of the Roman army, is skilfully employed to show how the more intelligent had become disgusted with the gross sensualism of idolatry, and were being prepared for Christianity. Mithra was the God of light, and they who worshiped the light, and embraced the noble ideals of that worship, were being prepared to see in the Lord Jesus the Light of the world. Valens, a Centurion, one of the heroes of the story, was such. The romance of his love for a sweet Christian girl is delightful. But Idumene, a rich Syrian princess, is the real heroine of the book, and the way in which she unfolds a lovely Christian character, before the story reaches its end, brings tears of sympathetic joy to the eyes of the reader.

H. Clinton Hay.

"THE FRIENDLINESS OF THINGS."*

With a gap in 1928, Rev. Charles A. Hall has continued the annual production of the series of little volumes begun in 1926 with "The Conquest of Care," and followed in 1927 by "A Programme for Life" and in 1929 by "The Blessed Way," by issuing this year one on "The Friendliness of Things." While the previous three have averaged 98 pages each, and have sold in America uniformly at 40 cents in paper covers and at 80 cents in cloth, the present volume runs to 140 pages, and the price has been increased to 80 cents and $1.20 respectively. As with

**The Friendliness of Things; Some Meditations and Observations.* By the Rev. Charles A. Hall. London: Williams & Norgate Ltd. 1930. 140 pp., 16mo. Paper 80c; cloth $1.20.

the previous volumes from their author's facile pen, this one will be much enjoyed and appreciated by many readers. The little treatise consists of fifty-nine sections, each of which emphasizes some useful lesson, and may be read alone with profit, if limited time does not permit more; but the perusal of the whole need not require more than an hour or so, unless the streams of meditation set up interfere.

The underlying purpose of the book is, to view "life and its experiences in the light of the Spiritual and Eternal." Beginning with the agnostic atmosphere of that well-known section of Tennyson's "In Memoriam" which begins

> Oh yet we trust that somehow good
> Will be the final goal of ill,

Mr. Hall soon transforms the despondent state of mind implied by those verses, into one of confident trust in the beneficence of the Divine Providence. One whose attitude towards life is truly religious, views all happenings with equanimity, trusting in the Lord, and confident of eventual victory.

The little volume is to be warmly recommended as a gift to an acquaintance needing encouragement in the religious attitude toward life.

B. A. WHITTEMORE.

"A WORKER IN WOOD"*

It is satisfactory to note the prominence that Edmund Hamilton Sears has given in "A Worker in Wood" to the change wrought in the mind of one of his characters. In the third tale, which gives its title to the book, Christ dispels the murderous intent on the part of Zadok. This circumstance is accorded the same value in this tale that the healing of the sick and the curing of the crippled boy are given in the two preceding stories of the volume.

**A Worker in Wood.* By EDMUND HAMILTON SEARS (author of "Zatthu"). Illustrations by Arild Rosenkranz. Boston, Mass.; Cornhill Publishing Company. 1929. 105 pp., 8vo. $1.50.

All three stories are woven around miracles performed by Jesus; but our author does not say that the change made in the mind and heart of Zadok, the rejected suitor, is a miracle; and one should not so regard it, even in an age of miracles. Swedenborg has much to say on this subject:

> It is impossible to compel man to salvation. (Arcana Cœlestia, n. 8700.)
>
> The Lord could have healed the understanding with every man . . . through miracles. . . . But to heal the understanding alone, is to heal the man only outwardly. (Spiritual Diary, n. 704.)
>
> If man could be reformed by miracles and visions, everybody in the world would be reformed; but it is a sacred law of the Divine Providence that the internal freedom should not have the least violence done to it. . . . The Lord . . . wills that man should not be in the least coerced. (Apocalypse Explained, n. 1155.)

Miracles (defined by Webster's as deviations from the known laws of nature) are so often thought of as exhibitions of the highest kind of power, that it is well to know, or to be reminded, that, although such miracles typify or correspond to similar changes in man's interior states, wonderful happenings, instantaneous cures, or even the raising of the dead, are not comparable in value and importance to the processes, mental and spiritual, that constitute man's regeneration. Because of this, that is, because, of the innate superiority of spiritual things over material things, there is distinct worth in having Zadok's conquering of his evil desires, through the presence and the influence of the Christ, given emphasis along with the miracles in the other tales.

"A Worker in Wood" is a collection of three stories of the time of Christ. They are reverentially and interestingly told, but not free from the strained handling and sentimental treatment characteristic of religious tales.

The book would make a nice gift. It is attractive in appearance, and it could be enjoyed by readers of a wide range of ages. It contains three full-page illustrations, two of which are in color. The most appealing of the color-sketches shows the cripple of the second story surrounded by golden light as he stands on the crest of the hill where he is miraculously healed.

E. F. Shaw.

"THE PROPHET OF SAN FRANCISCO."*

Judging by the information appended to his name in "Who's Who in America," Dr. Nicholas Murray Butler, President of Columbia University, has perhaps received more degrees, earned and honorary, than any other American; and his special interests as shown by his published writings entitle him to an authoritative voice in many matters of public concern. On August 31st last, he delivered an address of special significance in view of the present restless state of the world. According to the report that appeared in the *Boston Herald* of Monday, September 1st,

> [Dr. Butler] declared that the existing social and economic order cannot ignore the challenge of communism, and can meet that challenge only by promoting such a readjustment as will secure the rights of both the individual and the mass of the people.
>
> Only by a revaluation of liberal doctrine in the light of modern economic conditions, a revaluation which must embody the social-mindedness of the Socialist point of view, can the challenge of communism be met successfully, Dr. Butler asserted, as he pleaded for a tolerant and enlightened approach to the question. . . .
>
> According to Dr. Butler, the world has come to one of those great turning points when humanity is once more being compelled to reconsider the question which from the beginning of history constituted the very heart of the problem of political and social progress—the question of the rights of the one and of the many. . . .
>
> The existing order, Dr. Butler warned, can be preserved only to the extent to which the general social welfare is balanced justly against the rights of the individual. The rights of the individual, he maintained, will be preserved only if he is not permitted to subject the welfare of the community to his own selfish interests.
>
> "The ideal society," Dr. Butler said, "is not the carefully graded republic of Plato, or the communist state of Marx or Lenin. It is the free association of men acting under the bill of rights, but acting each with high intelligence, with moral purposes, and all socially-minded."

Could Henry George, the author of "Progress and Poverty," have heard those words, he might have remarked: "What Dr.

**The Prophet of San Francisco; Personal Memories and Interpretations.* By Louis F. Post. New York: The Vanguard Press. 1930. 335 pp., 8vo. $3.00.

Butler says is very true. In an ideal society, the rights of individuals and the general social welfare must both be given full consideration; and that can never be effected so long as the institution of private property in land remains as at present, giving to the private owner of land the increase in value that has been created, not by himself or by any other individual, but by the community as a whole. In final analysis the fundamental cause of present day unemployment and of present day business depression can be traced to our system of land ownership. Such periods will recur in the future with increasingly ominous manifestations of social unrest, unless the proper cure is administered; and that cure is to be found in the application of such taxation to land as to take for the community the full value created by the community, so that land titles will have practically no money value except for those who actually use the locations concerned."

That is one way of expressing the panacea for social ills that Henry George discovered and devoted his life to expounding and promulgating.

If we ask how Henry George came to discover that principle of social amelioration, we are told by his lifelong disciple, Louis F. Post, that early in his life Henry George was impressed with the great disparity of wealth among the people of America; and that he was "appalled and tormented" by the squalid misery in every great city. The search for the cause became a problem that would not let him rest. But not until the rise in land values in the neighborhood of Oakland, Calif., on announcement of the choice of that locality as the Pacific Coast terminus of the first transcontinental railway came to his attention, did he discover the key to the solution of the problem. According to Mr. Post:

> The completion of that trans-continental railway would draw population to every point at which the railway was serviceable, and with increasing population at those points land there would come increasingly into demand at prices measured by its advantages of location. With increase of demand for land, the men who use it must relinquish more and more of their earnings for permission to earn at all. Thus a tendency would be generated and accelerated towards the diversion of

wealth-earnings from wealth-producers to space-monopolizers. The correctness of that observation which Henry George made in California in the late 1860's and early 1870's has since been daily demonstrated with extraordinary emphasis in every part of the country. . . . The fact becomes more and more obvious as the years go by, that monopoly of planetary spaces spells continuous and increasing robbery of wealth producers. Most noticeable in business and residence centers, this fact stands out conspicuously wherever industrious men seek locations for their industry. (Pp. 11, 12.)

In the NEW-CHURCH REVIEW of January, 1929, there appeared a sketch of the late Hon. Louis Freeland Post by the late Mr. Edward Noble Vallandigham, whose name appears as author of the Introduction to the posthumous volume by Mr. Post now before us, entitled "The Prophet of San Francisco; Personal Memories and Interpretations of Henry George." In his personal tribute of nearly two years ago, Mr. Vallandigham made known that the manuscript of the present book had been left in finished form by Mr. Post at his death; and having read it, he spoke of it as "embodying not only a history of the Single Tax movement, but an effective summary of Henry George's most important works, together with personal recollections of Mr. George and other leaders"—an accurate summary statement. But perhaps the most significant part of Mr. Vallandigham's remarks in that paper was contained in one little paragraph which read as follows:

I have no doubt that in the law, as in everything he touched, Mr. Post was thorough; but with his early conviction of the truths taught by Henry George, he found it hard to give himself to his profession, or to aught save the cause that seemed to him the greatest of all causes. It became with him what religion is to most men who embrace religion with fervid conviction.

Henry George died on October 29, 1897. In harmony with the above quotation, Mr. Post and his wife, Mrs. Alice Thacher Post, went to Chicago the following year, and began the publication of a periodical called *The Public*, to promulgate the economic principles of Henry George. This was continued until 1913, when Mr. Post was called to Washington, D. C., to serve as Assistant Secretary of Labor. Incidentally we may remark that through his wife especially, and in part through

other New-Church persons who became deeply interested in the Single Tax movement, Mr. Post became well acquainted with the Writings of Swedenborg, and subsequently joined the Chicago Society, later transferring his membership to the Washington Society.

It is no wonder that, as a man filled with the spirit of reform in the interests of the brotherhood of all humanity, Swedenborg's doctrine of the *maximus homo,* or "grand man," appealed to Mr. Post most forcefully, as quite in harmony with the economic doctrine of Henry George, that private property in land is fundamentally iniquitous, as it violates the principle of "equality of natural rights among men to the use of the planet upon which and out of which they must live, if they live at all" (p. 203). This principle, says Mr. Post, is "no fanciful hypothesis."

> On the contrary, it is an irresistible conclusion, based upon an incontestable inference from an incontrovertible fact. The incontrovertible fact is that man as we know him in the physical body lives out his life upon our planet. The incontestable inference from that fact is that every individual must have a natural right, a right equal to the like right of every other, to occupy the planet during his lifetime. The irresistible conclusion, which is the underlying principle of our Prophet's cause, is that our planet is by natural law the common property of all its human inhabitants. (P. 204.)

When one views the present condition of land ownership from the standpoint of that principle, the principle is seen to be revolutionary. But Henry George's program for bringing its realization about is not revolutionary in the ordinary sense, as it is wholly free from violence or actual injustice to anybody. The value of land in general being due to location on the one hand and to demand for occupancy on the other (an acre in the heart of the Sahara Desert, for instance, being worth nothing, but in the heart of Manhattan being worth a fortune,—a value created not by any individual but solely by the entire community), the program is, to take for community uses by taxation the rent that title ownership now enables the owner to exact from the user for use of the land itself. Let title ownership to land remain as at present to begin with; but let the ad-

vantages of holding such title to land except by the actual user be taken away by taxation of the location to the extent of the amount of money the highest competitor for that location is willing to pay for occupancy and use. If land were taxed on that basis, speculation in land would become practically impossible, and everybody who cared to do so could occupy land somewhere, on the basis of paying the land-value taxation to the community in which located. Free land was one of the great inducements to immigration to this country. Alas, that in giving free occupancy the government did not see the unwisdom of giving property ownership! But after all, our government was not especially at fault, as the holding of land as property of individuals goes back throughout past history, and most (if not all) titles go back eventually to conquest and the assumption of ownership by the conquerors,—titles thus beginning with force and iniquity, later bulwarked and buttressed by human law in the interests of the holding class.

"The Prophet of San Francisco,"—Mr. Post has given to his book the title that the Duke of Argyll applied to Henry George in ridicule, when his doctrine of the taxation of land values first became known in Great Britain. Though first applied in ridicule, the appellation seems a most fitting one, as Henry George manifested the true spirit of the prophet in devoting his life to the promulgation of the message the Lord had given him for the advancement of His kingdom upon earth. That many persons sensed the prophetic element in his function was especially manifest by the burst of applause when, during the funeral service, on November 1, 1897, Father McGlynn in his eulogy said at the climax of his remarks:

> We can say of him as the Scriptures say, there was a man sent of God whose name was John; and I believe that I mock not those sacred Scriptures when I say, there was a man sent of God whose name was Henry George. (P. 185.)

Mr. Post's book does not profess to be a biography of the great reformer; but mainly a body of personal recollections and interpretations. These are quite ample enough for the reader to secure a very clear idea of the character of the man and of his

mission. Towards the end of the volume there occur two chapters devoted respectively to authors who have championed and those who have opposed the teachings of Henry George. The only two opponents of seeming importance were President Francis A. Walker of the Massachusetts Institute of Technology, who published a criticism of them in 1883, and Professor Edwin R. A. Seligman of Columbia University, whose book on taxation appeared in 1895. Mr. Post readily shows the weakness of their attempted rebuttals. In short, the underlying principles of Henry George's principal economic teaching are so axiomatic that no intelligent person giving consideration to them with unbiased mind can avoid accepting his conclusions. It therefore seems reasonable to predict that fundamental social reform will eventually be brought about by the application of the principle of land values taxation (the single tax) universally throughout the world. That such taxation, by itself and without supplementing by other tax, would supply all the money needed for the support of government and for the steady improvement of the outward condition of humanity as an organism, is the belief of all disciples of Henry George.

It is of interest to note that early in the history of the Single Tax movement a group of New-Churchmen of the metropolitan district organized "The New-Churchmen's Single Tax League," and that for a number of years (November 1889 to September 1900) it published "an excellent monthly periodical of international circulation, *The New Earth*." Through the earlier years of that publication Miss Alice Thacher, who became the wife of Mr. Post in December 1893, was one of the editors. We have already remarked about her working with her husband in the editing of *The Public*; and it is safe to assume that the volume before us is also in part a result of her collaboration.

B. A. WHITTEMORE.

"THE WAY OF PRAYER."*

"The Way of Prayer," by Peter Ainslie, is an earnest, prac-

**The Way of Prayer.* By PETER AINSLIE. Baltimore: Christian Temple Press. 1930. 205 pp., 16mo. Flex. bds., 50c.

tical, helpful, uplifting handbook of prayer, the evident result of broad study and personal experience. Suggestions of subjects of prayer and of prayer régime are definite and intelligible. Quotations from the Word of the Lord are numerous. Many beautiful prayers are given. The technique of prayer is developed.

Of "The Primacy of Prayer" it is said:

> The getting together of God and ourselves is the great ideal of human life. It is the fundamental basis of all good. It is God's method of changing us from what we are to what we ought to be. Every prayer is an idea of God seeking expression in the human soul to make us want what God wants us to be. The chief activities of prayer lie in personal communion with God and intercession for others.
>
> Mutual prayer for one another was the bound of unity and concord in the early Church. It is by praying for those who have hurt us and those who hate us that we learn to forgive them. It is the cure for personal enmities, for littleness of soul, and for divisions in the Church.
>
> Prayer is the gateway to life; it is the pulse of the soul; and in its exercise we establish transactions between the two great realities—God and ourselves. (P. 9.)

Of "Fellowship in Prayer" it is said:

> When four or five persons, each representing a different communion, have got together in prayer, taking with them in prayer the fact that Christ is in their midst, as He said He would be, it is likely that they will go away much closer together than if they had spent the time discussing their differences or their agreements. Corporate prayer is the path to permanent fellowship—not necessarily the only path, but the path of abundant hope. It establishes comradeship between personalities, making for oneness in will, faith, and purpose. If, however, one discovers aversion toward, or feels unfree in praying with Christians of other Scriptural interpretation than his own, he is, to say the least, self-condemned, if not involved in moral insincerity, which Jesus frequently and severely condemned in the ecclesiastics of his time. (P. 64.)

The twenty-one chapters in the little book have subjects indicating the field covered: Have You a Castle? The Primacy of Prayer; Call to Prayer; Day by Day; The School of Prayer; The Reality of Prayer; The Profession of Prayer; Fellowship in Prayer; Hindrances in Prayer; The Hurt of Hurry in Prayer; The Danger in Being Alone; Silent Worship; The Bible and Prayer; Temptation and Prayer; Common Duties

and Prayer; The Ministry of Healing; A Retreat; Selected Psalms; The Prayer of Jesus; Does God Speak? The Lord's Prayer.

To a New-Churchman it would seem as if the book would be strengthened if the truth that the Lord God Jesus Christ is the One and Only God to be approached as present with us were more clearly recognized; but the spirit of the book is most helpful.

We may all agree with the conclusion stated in the chapter on "Common Duties and Prayer":

> The change of the world lies not so much in the conduct of people at public worship on Sunday, as in the conduct of people in common duties of everyday life. The reason why the world has not changed more since the advent of Christianity is because the prayer attitude has not had a place in our common duties. If the whole Church were to adopt the practice of real prayer, schism would forthwith be healed and racial animosities would be removed: likewise, if Christians in all nations would give themselves to the practice of real prayer, war would forthwith be abolished and proper industrial relations would be established between employer and employee. None of these things will attain to permanency apart from real prayer. Prayer is the way. Instances are found here and there where this attitude has been maintained, but multitudes of Christians live just like people who are not Christians—not immoral, profane, or intemperate, but possessing the same temper, the same attitude, and seeking the same end. Nothing can change this condition but prayer. The common duties of life are the shrines where prayer is to transform work and workers until we become conscious of the Living presence, and possess abounding joy.

JOHN DABOLL.

EVOLUTION.

Interest in the theory of evolution does not wane. Evolution is the opposite of literal statements in the Word, and it touches the great theme of religion. Subjects that concern religion, the deepest essential in human character, always awaken wide interest.

New theories concerning the origin of species, and of man, come forth and are overthrown so rapidly that the public in general scarcely becomes acquainted with a new announcement

before another appears. There is something encouraging in the rapid changes going on, for it is evident that our real scientists are not so much committed to a theory as they are intent upon finding the real truth. When a most distinguished scientist declares that anyone by visiting the New York Museum can have it proved to him that man is descended from the ape (presumably by viewing the arranged skeletons through the ape tribe to man), and the next year declares that such are the organic differences between the ape and man that man could not have been derived from the ape, and that the ape is a recession of man, it is most evident that true scientists think more of the truth than of their own reputations.

Within two years the following theories have held sway. First, evolutionists declared that differences in the kidneys and the joints in the ape and in man are such that man could not have come from the ape, and second, that "the ape was derived from man," that the ape is a recession from the human form. But this latter assumption soon appeared as impossible as the converse. Hence there came the bifurcation theory: that in distant times the animal family branched, one line being terminated in the ape, and the other in man. Subsequent discoveries revealed that man existed with as perfect hands and skull thousands of years before the ape. A perfect hand, found and attributed to the early part of the Tertiary period a million years ago, now leads to the declaration that there could not have been sufficient time for evolution to have worked the change of the form of the ape to the form of man, and consequently man must have sprung from some form of primitive man. Thus the circle is completed back to St. George Mivart's theory of the man-animal.

And now comes Dr. A. H. Clark's new work, "New Evolution: zoogenesis," confirming his former investigations and conclusions, that no matter how far back we go, there is no trace of a missing link; that missing links never existed, and that each major group bore the same relation to others as they do today. It has been evident to many that, as we predicted some fifteen years ago, science itself would finally overthrow evolution.

That time has now arrived for those who have the eyes to see.

The new book, "Evolution and Christianity," by Jessie Wiseman Gibbs,* is fully in accord with our advanced scientists as to the impossibility of the evolutionary theory; but it argues mostly from Scripture. The author rightly asserts:

> The evolutionary philosophy is the deepest spiritual blindness of history. . . . Evolution is the ever deepening deceit of the destroyer. . . . Evolution is from beneath; Christianity is from above. . . . The real end of the evolutionary philosophy is atheism, and this is generally appearing (pp. 109, 125, 129, 191).

The following exemplifies the method of the author's reasoning:

> The origin of species can be accounted for only as a new creation; for, if reproduction is the power by which an organism multiplies after its kind, it can never produce another kind, a new order of being, however the individuals of its kind may vary under the accidents of environment. We will never gather grapes of thorns, nor figs of thistles. (P. 46.)

The author declares liberalism and modernism to be "undefinable," because "unthinkable."

> Christianity is something that can be thought through and defined. But it cannot be read into the evolutionary philosophy, and that is what the Modernist is trying to do. (P. 188.)

Notwithstanding many true statements, the book, it seems, can have no great influence with the Modernist, for he rejects the Word as Divine; and the scientist asks for scientific demonstration. The argument, however sound as against evolution, will be limited in its appeal, because it is pure fundamentalism, with which we are all so familiar. It extensively uses Scripture to prove scientific facts, a purpose for which Scripture was not given.

GEORGE HENRY DOLE.

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*_Evolution and Christianity._ By JESSIE WISEMAN GIBBS. Published by the author: 319 So. Lauderdale St., Memphis, Tenn. 1930. 222 pp., 12mo. Gratis on application to author.

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